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THE PRECIOUS BLOOD OF THE *Son of GOD,*

Shed without the Gates of *Jeruſalem,*
For the
Redemption of Loſt and Undone
SINNERS:

Whereby his Great Love to Mankind is Undeniably Manifeſted,

In theſe following Particulars:

His Agony in the Garden; being betray'd by Judas; *being falſly accus'd before* Annas, Caiaphas, Herod, *and* Pilate; *his being Scourged, Scorned, and ſpitefully Us'd; his Condemnation, and going to Execution; how he was Crucified; of his being Reviled, Pardoning the Thief upon the Croſs, and of his Giving up the Ghoſt.*

All which is Practically Apply'd and Improved; for the bringing of Sinners out of the Way of Sin and Hell, into Wiſdom's Ways. *Whoſe Ways are Ways of Pleaſantneſs, and all her Paths are Peace.*

By JOHN HAYWARD, D. D.

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TO THE
Christian Reader.

Dear Heart,

BY the Reading of this small Treatise, you may in some Measure be made sensible of what Christ hath done for you in order to your everlasting Salvation: Wherein his great Love is manifested unto all. For greater Love hath no Man than this, to lay down his Life for his Friends; *but he hath laid it down for his greatest Enemies, to redeem them from everlasting Destruction. By these sad and dolorous Sufferings of our Saviour, we may see also what a dreadful and Soul-destroying thing Sin is, that nothing but the Blood of the Eternal Son of God could make Satis-*

faction for it. O what Cauſe have we then to admire and adore the mighty God of Heaven, for his infinite Mercy towards us, in ſending his Son, his only begotten Son, Jeſus Chriſt, *to redeem us from Death and Hell! Seeing ſuch great Things have been done for us, let us make it our daily Practice and Buſineſs, to walk in ſome Meaſure anſwerable to them. And that we may ſo do, is, and ſhall be, the hearty Prayer of*

Your Soul's Cordial Friend,

John Hayward.

OF Our SAVIOUR'S AGONY in the GARDEN.

MATT. xxvi. 38.

Then ſaith he unto them, My Soul is exceeding ſorrowful, even unto Death: Tarry ye here, and Watch with me.

EJACULATIONS.

O my Soul, why art thou troubled? ariſe, and be comforted.

O Bleſſed Jeſus, thou art my Comfort; by thy bitter Agonies thou haſt filled my Heart with Heavenly Joy.

How great is thy Love, who by thy Bloody Sweat haſt cleanſed my polluted Soul from Sin!

What ſhall I give unto thee, for all thy Mercies vouchſafed unto me!

I will praiſe thee; I will give Thanks unto thee; I will receive the Cup of Salvation, and call upon the Name of my God.

NOT deſigning to take Notice of the Meanneſs of our Saviour's Birth, and that continual Courſe of Sorrow and Miſery that attended the former part of

his Life; wherein he took upon him not only the Form of a Servant, but a Sinner: I ſhall conſider the Time only towards his Death, wherein in a moſt ſpecial manner, his great Love to Mankind is manifeſted: For as every natural Motion grows more ardent towards the End, ſo did the Love of Chriſt towards the true Church, his Spouſe. Not that he lov'd us better, in the latter part of his Life; but it did then moſt appear: As ſome ſort of Fire, the more Water is thrown upon it, the hotter it burns; ſo both the Apprehenſion and Preſence of *Death*, was ſo far from leſſening his Love, that it rather encreaſed it.

Therefore, as in all the Paſſages of his Life, ſo more eſpecially towards his *Death*; all his *Doctrine* was holy, juſt, and good; (*Milk for the Weak, Meat for the Strong, Medicine for the Sick; not too deep for the Simple, nor too ſhallow for the Wiſe*; but as a Ford wherein the Lamb may wade, and the Elephant ſwim.) All his Actions were the Works of *Juſtice* and *Mercy*, Example of all Virtues, but moſt eſpecially of Humility, which is the Foundation of all other Virtues; as Love, Pity and Compaſſion, whereof our *Miſeries* ſtood moſt in need.

His Life was ſo pure and holy, that by the Example he hath ſet us, we may plainly ſee what is either wanting or amiſs in our ſelves,

ſelves, even the Book which the Prophet *Ezekiel* ſpeaks of, that he ſaw, *Ezek.* ii. written within by Inſtruction, without by Example of his Life; wherein we have what to *Contemplate*, what to *Imitate*, and what to *Admire*. So that whoſoever doth not only ſtudy, but like the Prophet, ſeek, he ſhall attain both ineſtimable *Knowledge* and *Virtue*.

When our *Saviour* began his *Paſſion* in the *Garden* of *Gethſemane*, he was accompany'd with thoſe three *Diſciples*, who not long before had ſeen the *Glorious Transfiguration* upon *Mount Tabor*; to the End, that ſeeing ſo great a Change, they might be ſenſible of the Greatneſs of God's *Severity* againſt *Sin*, and of his *Love* to *Sinners*. O *Treaſure* of *Heaven!* O *Light* and *Life* of the *World!* How was his *Glory* obſcur'd! his *Strength* abated! his *Courage* appal'd! Inſomuch, that he did acknowledge unto his *Diſciples that his Soul was heavy unto Death.*

Our *Saviour* began his *Conflict* with *Prayers*, giving Example to us in all our *Troubles* to do the like; teaching us alſo in what manner we ought to *pray*: Firſt, *in that he did fall proſtrate upon the Ground*, he did thereby inſtruct us, that with the greateſt *Humility* and *Reverence*, we muſt preſent our ſelves before the *Majeſty* of *Almighty God*. Secondly, *By his earneſt Praying*, with what *Fervency* of *Spirit* we ought to knock at Hea-

ven

ven Gates. Thirdly, *By his often Praying*, we have an Example of Perſeverance, until he that doth engage us to beg, ſhall let us have his Favour ſo far as to obtain. Laſtly, *He hath taught us to renounce our own Wills, and to reſign our Deſires to the Pleaſure of Almighty God.* Theſe Things if at all Times we endeavour to perform, but eſpecially in the Agonies of Death, the Angels will certainly come to comfort us; for God will ſurely ſend us Strength to bear what he is not pleas'd to remove.

But wherefore did our Saviour pray, *that if it were poſſible this Cup might paſs from him*? Did he not freely and voluntarily offer up himſelf for Sin, to ſave Sinners? Yes doubtleſs; for no Neceſſity cou'd be caſt upon him; no Complaint of Juſtice, becauſe he was Innocent; no Neceſſity through Weakneſs, becauſe he was Almighty, for he had twelve Legions of Angels at his Command; but it was to comfort and ſtrengthen his weak-hearted Members, that their Courage might not be caſt down under any Trial or Tribulation that God might call him to. And alſo he did hereby declare, That he did bear the natural Weakneſſes of our Fleſh: For none can poſſibly imagine the Greatneſs of thoſe Sorrows and *Miſeries* that he went through.

Laſtly,

Laſtly, He ſhould manifeſt to us, That he did conſiſt of two Natures, and two Wills, not ſo ſeparate as to make two Perſons, nor ſo confounded as to make one Nature and Will, but diſtinguiſhed in their Eſſential Properties and Operations. In his Human Will, he did pray to avoid this Cup: In his Divine Will, he did deſire it. He did deſire Death, in regard of the End; but in regard to it ſelf he did pray to avoid it. Yet his Human Will was not contrary or repugnant to his Divine Will. But being ſurprized with the fear of Death, through the *Frailty of Human Will*, he ſeemed not to think of that which he perfectly did know; not as drawing or declining from his Father's Will, but forthwith reſuming his Reſolution, he ſubmitted himſelf to his Decree.

There is no Queſtion but the Pains that our Saviour endured in his Body, were exceeding great; yet nothing compared to the Torments of his Soul. In bodily Pains, 'tis poſſible ſome have born as much as he: But as for the *Sorrow* of his *Soul!* the unſpeakable Sorrow of his Soul, there was never any came near him. And, indeed, the *Pain* of the *Body* is not comparable to the *Sorrow* of the *Soul*, *Prov.* xviii. 14. *The Spirit of a Man will ſuſtain his Infirmities: But a wounded Spirit who can bear?*

And

And first begun his *Sorrow* in his *Soul*: For as *Sin* beginneth always at the *Soul*, and from thence extendeth to the *Body*, it was most proper that the *Punishment* of *Sin* should begin at the *Soul*, and afterwards proceed to the *Body*.

This *Grief* of *Soul* of our *Saviour*'s was very great, as one of the *Evangelists* testifieth, *Matth.* xxvi. 37. *He began to wax sorrowful and grievously troubled:* Another, *Mark* xiv. 33. *He began to be afraid, and in great Heaviness:* And said, *Luke* xxii. 14. *He was in an Agony.* But in a more peculiar manner he did express himself, *Matth.* xxvi. 38. *Now is my Soul troubled, now is my Soul heavy even unto Death:* And also by *Actions*, in that when no *Violence* was offered to his *Body*, no Man stood near him to do him any harm, he was so much *inwardly pressed* in *Spirit*, and in so great an *Agony*, that in an extream cold Night, when he lay upon the cold Earth, all the *Forces* of his *Body* were distracted, the *Humours* disturb'd, the *Pores* opened, and he was cast into a great and bloody *Sweat*. Not a thin faint *Sweat*, but consisting of such great *Drops* of *Blood*, which issued so plentifully from every Part of his Body, that they came through his Apparel, and trickled to the Ground in great Abundance, *Luke* xiii. 44. Sure never was any Garden thus watered, never Ground thus

wet.

wet. *Adam* might moiſten the Earth with the *Sweat* of his Brows, but never was it moiſtened but at that Time with a bloody *Sweat*.

O let us therefore look upon our Saviour, and upon our ſelves: Upon our *Saviour* as upon the true *Adam*, not caſt, but come out of *Paradiſe* of his own Love and Free-will, to redeem us from our *Sins*; labouring in a bloody *Sweat*, to get for us the Bread of Life: Upon our ſelves, as thoſe that were at that Time his only Tormentors: For the Executioners did not then tear him with Whips, they did not then preſs a Crown of Thorns upon his *Head*: It was not the *Nails* nor the *Spear* that pierced him then, but it was our *Offences* that did ſo much afflict him, our Sins were the heavy Burden under which he did ſo grievouſly ſweat.

For then were preſented to him the Sins of the whole World, both paſt and to come; which to him who bears ſo great a Love and Zeal to the Honour of his Father, could not but be an unſpeakable Sorrow and Trouble.

Then alſo was preſented to him the moſt terrible Sight in the World, the great Fury of his Father, before whoſe *Majeſty*, when he is moved to Wrath, the Angels cover their Faces, the *Mountains ſweat*, the *Earth trembleth*, the *Sea flieth*; before whom, if he

he appears as Judge, no Creature can ſtand, and verily, if the Wrath of God againſt one Sinner, for one Sin, be termed *Unquenchable Fire, a Worm that dieth not, wailing and gnaſhing of Teeth*, and yet not ſufficiently expreſſed: What Words can the Wiſdom of Men deviſe to repreſent the *Terribleneſs* of that Judgment that was againſt him, who was to drink the whole Cup of his Father's Wrath; not for one Sin only, but for the Sins of the whole World? And if he had left one Drop, if he had not drunk up the very Dregs, we had not been excuſed from eternal Damnation. Alſo he beheld the Ingratitude of many, who would not endeavour to make any Profit to their own Souls of this great Benefit, which doubtleſs was a Sharper cut to him than all the outward Torments he endured; even as it is leſs grievous to a Man to take Pains for another, than to know that his Pains ſhall not be regarded.

Our Bleſſed Saviour did bend under this heavy Burden, and dipped his Garment in his own Blood, and he took the Cup of his Father's Wrath, which had no Mixture of *Mercy* in it: He laid upon our Shoulders a light Burthen, and an eaſy Yoke: But we have laid upon him an unmerciful Load which none but himſelf was able to bear. No Element is heavy in its proper Place and

and therefore as one that diveth into the Water feeleth not the Weight of the Water which is above; ſo he that is plunged in the depth of his *Sins*, has no *Senſe*, how heavy they are, becauſe *Sin* is there in its natural Place, but *Sin* in our *Saviour* was out of its proper Place, and above its *Sphere*, and therefore lay the more grievouſly upon him. For if a *Sinner* that is ſanctify'd, is oftentimes oppreſs'd with his own Sins, that he cries out with holy *David*, Pſal. viii. 34. *My Iniquities are a ſore Burthen, too heavy for me to bear*; How grievous muſt this *Sea* of *Sin* be to him who is *Sanctification* it ſelf, and from whom it all flows?

O heavenly Father! What is this that thy innocent *Son*, thy only *Son*, thy *Son* in whom thou art well pleaſed, in this humble and heavy manner labours under before thee; *Their Fathers hoped in thee, and thou didſt deliver them; they called upon thee, and were not confounded.* Wherefore then is thy innocent and only *Son*, begotten of thy *Subſtance*, forſaken of thee? How ſhall we, ſinful Wretches expect to find any Mercy with thee, ſeeing thou art ſo ſevere againſt thy *holy Son?* So merciful a Father, againſt ſo good and loving a Son? Is not thy Wrath appealed, when thou ſeeſt this miſerable *Spectacle* of Him that is ſo dear unto thee? This bloody *Sweat*, wherefore every Drop

is of greater Value than a Thouſand Worlds! Is it not a ſufficient *Satisfaction* for our *Sins*, a ſufficient Price for our Redemption; O admirable and upright Juſtice! for this was but a ſmall *Skirmiſh* to the main Battle which did follow after. Sure if thy Eyes, holy Father, were fixed upon the Croſs, where unto thy *only Son* was faſten'd, thou would'ſt not be ſatisfy'd, nor appeas'd, becauſe thou haſt before ordained, that Death, which was a Curſe belonging to *Sin*, muſt alſo be the Puniſhment of thy *Son*; that the Devil that prevailed by a Tree, ſhould alſo be by a Tree ſubdued.

O what a painful Purchaſe has our *Saviour* made! What a ſharp Price has he paid for our Redemption! How intolerable may we think was the End of his *Sufferings*, when the Beginning was ſo dreadful, and how cruel were thoſe Torments, that were by him to be endured, which were ſo terrible in being feared! O therefore let the *Sight* of our *Sins* draw ſome Drops of Tears now from our Eyes, ſeeing they did draw ſo many Drops of Blood from every part of our Redeemer's Body: Take a little Touch of that Grief which did lie ſo heavy upon him, whoſe Power ſuſtaineth the Heavens, that it made his Soul heavy unto Death, being ſo deeply drowned in the *Nature* of *Man*, that he ſeemed to forget that he was God.

Let

Let us accuſe and condemn our ſelves of the greateſt Unworthineſs, and take up with a godly Sorrow, both for Love to our Saviour, and in Hatred to our Sins; the one for his Suffering for our Sakes, and the other for our being the only Cauſe of it; and let us not be like to the Diſciples that were with our Saviour, who fell into a ſound and ſecure Sleep, whilſt their *Maſter* both watch'd, pray'd, and ſweat a bloody Sweat for their Redemption: He was like a loving Father, who ſpared no Pains to get Bread for his Children, whilſt they remain free both from Trouble and Care. If Drowſineſs of Spirit overcomes thee, pray to God to awaken thee with his heavenly Voice; and if that will not do, to make you ſmart with the Rod of Affliction, that ſo you may watch and pray, leſt you fall into Temptation.

Let us by this grievous Agony that vexed his Soul, by that Terror and Trembling that wholly poſſeſt his Body, and by all the Pains wherein he was plunged for us deteſtable Sinners, beſeech him that in the laſt Hour of our Lives, when Fears and Diſtreſſes come upon us, that he would give us ſtedfaſt Strength and Confidence in his *Mercy*; that in that Hour when we are leaving the *World*, he would not leave us; and in his fearful Conflict not to forſake us; but

ſend his holy Angels to aſſiſt us, and to miniſter Courage and Comfort to us, that no Temptation of the Devil may prevail againſt us, but that he would be pleaſed to arm our Hearts with *Humility* and *Patience*, that they be not diſtracted or diſtempered with any Fear or Grief; but that in all Things our Deſires may be conformable to his Will.

Let us implore his *Goodneſs* to give us ſuch conſtant Courage, ſuch *Hope*, ſuch Love towards him, that the Weakneſſes of our Fleſh may not be overcome by any Fear of Death, but we may both ſafely and ſweetly paſs from the Society we have with him here by Grace, to the Society which the Saints enjoy with him in Glory. *Matth.* xxvi. 48.

O Almighty and everlaſting Lord God, who art the Author of my Hope, ſtrengthen my Soul, and let not the Frailty of the Fleſh ſubdue me by the Fear of Death. Enable me, O Lord, to perſevere unto the End of the Courſe which is ſet before me; ſo that the Temptations of *Satan* may not lead me into Deſpair, nor the Oppreſſions of the World cauſe me to deny thy holy Name. This I beg for the Love of thy Son, Jeſus Chriſt. *Amen*.

Of our Saviour's being Sold, Betray'd, and Apprehended.

Matth. xvi. 47. *And while he ſpake, lo, Judas, one of the Twelve, came, and with him a great Multitude, with Swords and Staves from the Chief Prieſts and Elders of the People.*

EJACULATIONS.

If the Innocent cannot eſcape from the Rage and Malice of the Wicked, where can the Guilty fly for Safety!

Great is thy Goodneſs, O God, to ſuffer thy only Son to be betray'd into the Hands of Sinners, who came to waſh away their Sins.

O my Soul, put away from thee all Ingratitude, and return not Evil for Evil.

How pleaſant it is to forgive our Enemies, and pray for thoſe who deſpightfully uſe us!

BUT when the Son of God did in ſo high a Degree both love and value the *Sons* of *Men*, that he thought nothing painful to himſelf, that he might be profitable to them; yet ſee how the *Sons* of *Men* did neither value nor love the Son of God; they took all Occaſions firſt to ſlander him, and afterwards to ſlay him; they ſold him to one another for Thirty Pieces of *Silver*.

O *Devilliſh* and *Malicious Spirits!* to hate the Author of our eternal Salvation: As no means are thought bad enough to bring him to his Death; ſo to undervalue the Lord of all Creatures, as that few Beaſts are ſold at ſo baſe a Price! O infinite Inequality of Affection between God and Man! God came to ſave Man, and *Man* goeth about to deſtroy God! God bought Man with the deareſt Drops of his Blood, and Man ſold God for Thirty Pieces of *Silver*: O the Love of the Lord Jeſus was great, when he came to redeem thoſe that were loſt; and the *Saviour* of the Redeemed, how great was his Love to come into the World, when he had no Need, nor we any *Merit*, to *ſanctify it with his Juſtice, to enrich it with his Grace, to inſtruct it with his Doctrine, to confirm it by his Example, to redeem it with his Blood*? That as by the Pride of one, who being but Man, did aſpire to be God, we were condemned; ſo by the *Humility* of another, who being God, became *Man*, we ſhould be ſaved.

Being ſold at the Price of Thirty Pieces of *Silver*, to ſuch cruel *Merchants* as deſire no Profit by him but his Life; the Traytor *Judas*, whoſe Feet a little before he had waſhed, came unto him, attended with a bloody Band: And how willing was our *Saviour* to embrace his Paſſion, did appear

by

by his voluntary preſenting himſelf to them, and in that he turned not away his Face from this barbarous Beaſt, that came to kiſs him! But, O innocent Lord! What haſt thou to do with *Traytors* and *Tormentors*? What Courteſy between the *Lamb* and the *Wolf*? What Commerce between God and *Belial*?

Our Saviour did not only permit *Judas* to kiſs him, but he did alſo ſmite his *obſtinate Heart* with his ſoft Speech, *Friend, wherefore cameſt thou? Doſt thou betray the Son of Man with a Kiſs?* But wherefore did our Saviour call *Judas* Friend, when he had betray'd him? To teſtify, that although the *Knot* of *Friendſhip* was broke on his Part, yet on our Saviour's it remained whole and entire, to reduce him again to his Friendſhip: For if he could have ſaid without deſpair, with holy *David*, *I have ſinned*, he ſhould preſently have heard, *I have forgiven.*

If our Saviour had kiſſed *Judas*, he ſhould never have deſpaired or deſtroyed himſelf; for his Kiſſes inſpire Life: And therefore the Spouſe beginneth the moſt excellent Canticle with theſe Words, Cant. i. 1. *Let him kiſs me with the Kiſſes of his Mouth:* 1 John iv. 13. *It is he that hath loved us firſt,* Epheſians i. 4. *It is he that hath choſen us, and not we him*: Or if *Judas* had kiſſed him,

as

as the *Pſalmiſt* ſpeaks in *Pſal.* ii. 12. *Kiſs the Son leſt he be Angry*, that is, if with Sincerity of Soul he had rendered him that *Faith* and *Homage* that is due to him, it had gone well with him; but becauſe he was like one of thoſe whom the Prophet ſpeaks of. *Iſa.* xxix. 13. *This People approach to me with their Mouths, and their Heart is far from me*; becauſe he came with *treacherous Hypocriſy*, this Kiſs could draw no Virtue from him, but turned to his Condemnation. O curſed *Cruelty!* curſed, becauſe *obſtinate*; cruel, becauſe *unjuſt*; which neither the *Power* of a *Miracle* was able to mollify, nor the Kindneſs of a *Benefit* could any way appeaſe. But they proceed notwithſtanding to lay *ſacrilegious Hands* upon him as upon a *Malefactor*, to bind his holy *Hands* (which had wrought ſo many *Miracles* among them) with rough and knotty Cords, his Diſciples either forſaking him, or falling off from him; and to lead him away in a more opprobrious manner than the Ark of the Teſtimony was taken and carried away by the uncircumciſed *Philiſtines*. Poor and miſerable *Jews!* Whom do you thus hale away? Againſt whom have you taken up Arms! Your Priſoner hath made you Captives; he whom you have bound with Cords, hath chained you with Fetters of Iron; he hath been to you as a Bait, or a Hook, that taketh the

Takers;

Takers: Never was Force ſo unfortunately applied: Never was Prey ſo impoſſible to be held, and ſo dangerous to be let go: For he ſoon got out of your Hands, but you ſhall never avoid his Curſe: O People wellbeloved! thy malicious *Madneſs* hath made thee miſerable: Thou art ruinouſly caſt down, thou art finally caſt out, and they which were no People are planted in thy Place. You came with Torches and Lanthorns to apprehend the Son of Truth, but you would not ſee his glorious Light, therefore ye remain the blindeſt People in the World; inſomuch that all the Prophecies that have been ſpoken of you, have been performed by you againſt your ſelves.

But what Folly is this? O ye *Jews!* how far is it beyond all Folly, to carry him with Bands of Men, that went of his own Accord? Into whoſe Brain could it ſink, that he would break a way that went voluntarily himſelf?

He that hath Power to give Life unto the Dead, could not he have kept himſelf in Life? he that delivered others from Devils, could not he have delivered himſelf from you? Aſſure yourſelves, ſuch was his infinite Love, wherewith he went to the Croſs to appeaſe his Father's *Wrath*, and ſuffer for the Sins of the *World*, that it would have been more difficult to keep him

in

in Life, than to carry him to his Death: He is infinitely more desirous to redeem you, than you can possibly be to murder him; for he had not redeemed us, if he had not offered up himself willingly; if his Sacrifice had not been voluntary, it had not been satisfactory; we could not have been saved by his Obedience, if he had not died of his own Accord, and therefore his Father having given, and he accepted of the Sentence of Death, he used no *Means* to Escape; for he was not driven by Force, but drawn to it by his Obedience to his Father, and Love to us: There is no Man that fears Death, but he whom Death is able to kill: But *Death* had no such *Power* over the *Son* of *God*, for he voluntarily laid down his Life, even when he would himself. O senseless *Jews!* He that is to bury so many Figures, to fulfil so many Prophecies, to accomplish so great a Work, as the Reception of the whole World, to what End should he run from you?

By all this you may see what Indignities were offered to the *Son of God*: Certainly if it had not been the *Will of his Father, and of Himself*, it had been better that *Mankind* should have perished for ever, than that *Infinite Virtue*, *Perfect Felicity*, the *True Glory*, the *Eternal Word* and *Wisdom* of the *Father*, should be so unworthily and vilely abused by

by thoſe *Sons of Belial.* But ſince it was his Pleaſure, becauſe by this way he would manifeſt his Love, it is our part to accept it with thankful Hearts, and with Reverence both to Love, Honour and Praiſe him for the ſame.

Therefore let us lift up our Voices at all Times, and in all Places, to the Praiſe of Almighty God for this his unſpeakable Loving-kindneſs, ſince he has ſo far pitied our Condition, as to come into it Himſelf, that he might exalt us to his Glory: O admirable Diſpenſation of Grace! Thou, O Lord, haſt pour'd forth thy Treaſures without Meaſure upon us; we can deſire no more than we do enjoy in Thee, for thou haſt exalted us above the Heavens. Our *Saviour* was ſeated in Majeſty and Glory, environed with Angels, hearing the ſweet Harmony of his own Praiſes, doing wonderful Things in Heaven, and in the Earth, and in all deep Places: But we lay in the Mire of our Miſeries, juſt falling into the bottomleſs Pit of Everlaſting *Sorrow*, void of the pooreſt Comforts of Calamity, either helpleſs Pity or vain Hope. But our *Saviour* bowed down the Heavens, and came down; not by changing Places, (for he is every where, and fills all Things) but by manifeſting himſelf in a holy Humanity. He was admirable in Heaven, but he became miſerable and

contemptible upon Earth: He laid aſide his Majeſty, that he might ſhew Mercy; and covered himſelf with the *Sackcloth of Mortality*, entring as it were into Perdition, which he did both willingly go through, and take delight in: But our Saviour received neither *Spot* nor *Soil* thereby; but ſtretched forth his *Hand* to the Work of his *Hands*, whereby he drew forth, he cleanſed, he cloathed, he comforted and confirmed us; he reached forth his *Hand* by his bleſſed Birth, he drew us by his *Doctrine*, he cleanſed us by his *Death*, he cloathed us by his Reſurrection, he comforted us by his Aſcenſion, and he confirmed us by his ſending the *Holy Ghoſt*; therefore let us praiſe and magnify the Lord for his great Love towards us; for in all his Works he was ours more than his own; he took the Burthen of our *Miſeries* upon himſelf, and laid the Benefit of his *Merits* upon us, he heard the Cries of the Poor, and came down from the higheſt *Heaven* to the *Dungeon* of this *World*, to deliver them from their *Diſtreſs*, and to reſtore them to that Innocence and Immortality from whence they were fallen. *He* was ſold to redeem us, he was apprehended to diſcharge us, and he was bound that we might be looſed: All which he did plainly ſignify in what he ſaid to thoſe that came to him, *John* 18. 8. *I ſay unto you, That I*

am he.; therefore if you ſeek me, let theſe go their Ways.

GRant, O Lord, that I may be always juſt in my Actions, ſincere in my Words, and charitable in my Thoughts: Let not the Love of Riches ſeduce me from my Integrity, nor the Thirſt of Revenge cauſe me to injure any Man. Grant this, O God, for the ſake of thy Son, and my Redeemer. *Amen.*

Of our Saviour's being before *Annas*, *Caiapas*, *Herod*, and *Pilate*.

Matth. 26. 17. *And they that had laid hold on Jeſus, led him away to* Caiaphas *the High Prieſt, where the Scribes and Elders were aſſembled.*

EJACULATIONS.

What Praiſe and Thankſgivings are due unto thee, O Chriſt, for the ſpiteful Uſage and Abuſe which thou didſt ſuffer for my Sake.

As Human Wiſdom *is but* Folly *at beſt, why ſhould we think our ſelves* Wiſe, *eſpecially when we conſider that* Divine Wiſdom *has been deemed* Fooliſhneſs?

I will not be aſhamed to confeſs Chriſt openly before Men, ſince he, who is my Lord and Maſter, *did ſubmit to ſuffer Shame and Infamy for my Sake.*

O my Soul, do not thou, like Herod, *enquire any Thing of thy Saviour out of vain Curioſity, but with a true Intention that thou may'ſt be edified thereby.*

AFTER that *Judas* had betray'd him with a Kiſs, and they had taken him, they led him away before *Annas*, the Father-in-law to *Caiaphas* the High-Prieſt; *Annas* ſent him bound to *Caiaphas*, where the Scribes and Elders were aſſembled. He was accus'd of Blaſphemy, but very falſly

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and wrongfully: And there was an Officer in the Court, in the full Face of Juſtice, gave him a Blow on the Face, contrary to the Rules of any Court of Judicature: Yet all thoſe Indignities did our bleſſed Saviour with Unweary'd, as well as Inimitable Patience, bear. With Patience if we obſerve, together with all his Behaviour in the other Paſſages of his Paſſion, we ſhall find to be a perfect Cure for all our Imperfections, and a ſtrait Rule to direct us in all the Affairs of this Life.

O Gracious Countenance, which filleſt the Heaven with Glory, and which the Angels with Joy and Raviſhment do deſire to behold! O perfect Image of the Father! How deeply was thy Beauty and thy Majeſty over clouded with Diſgrace? O infinite Humility! O ſweet Lord! is it poſſible that there ſhould remain in the World any Footſteps of Pride after this admirable Example of Patience and Humility; O Earth and Aſhes! Thy Saviour did with deep Silence endure all theſe Indignities, and thou ſtirreſt, thou ſtarteſt, and turmoileſt thy ſelf, and tormenteſt others, upon the leaſt Touch of thy Reputation. Jeſus pray'd for thoſe that blaſphemed him; but we diſdain or ſcorn to look upon a Man that hath given us the leaſt Affront imaginable. He would be eſteemed a Sinner, when he was pure

from any Soil of Sin: But we, although deteſtible Sinners, think much of any that do not think us righteous.

He was abaſed to the loweſt Degree; but we would be advanced above all Men, above the Angels, ye above God himſelf. Ah proud Fleſh! It cannot ſwell ſo high, but Vengeance will ſit above it; it cannot lift up it ſelf ſo loftily, but God's Hand ſhall ſtrike it down. God and Pride could not dwell together in one Heaven, much leſs in one Heart.

Our Saviour hath taught us to *love our Enemies*, Matthew 5. 44. *To do good to them that hate and hurt us, that we may be the Children of our Father which is in Heaven.* What ſhall we further ſay? We are deſirous to be eſteemed the Sons of God, we are ready to aſſume that Name unto us, altho' it may be we are Hypocrites and Liars. And how can this be, when we think our ſelves diſhonoured, if we Revenge not the leaſt Indignity that is done unto us? Yea, when no moderate either Satisfaction or Revenge will ſuffice to appeaſe us? If it be ſo with us, let us be aſhamed to call God our Father; and let us tremble to ſay unto him, *Forgive us our Offences, as we forgive them that have offended us*: For this is as if we ſhould ſay, *Forgive us not, becauſe we will not forgive*; or in plainer Terms, *Damn us, Lord, becauſe we will*

will be damn'd. Undoubtedly they who are the Sons of God, and Chriſtians indeed, and in Truth, muſt not only arrive at this Degree of Goodneſs, not to return Evil for Evil, but they muſt advance higher, and return Good for Evil; they muſt declare by their Actions, that they have not only ſurmounted Evil; but that they have attained to that which is Good, and in ſuch a Degree, as to overcome Evil with Good. *Rom.* 13. 8.

Therefore let us learn to be of an humble Spirit: If we did but know the ineſtimable Worth of true Humility, we ſhould abandon all Things in the World to attain it. If we deſire to have *Mercy*, *Humility* will help us to it, as it did the *Publican*: If we deſire the Grace of the Goſpel, our Lord ſaith, *He was ſent to preach it to the Poor. It was hid from the Wiſe, and reveal'd to the little ones.* Would we have our Prayers heard? *Eccluſ.* 35. 17. *The Prayers of the Humble ſhall pierce the Clouds, and will not depart till the Higheſt regard it.*

If we deſire Glory and long Life, an humble Spirit will help us to it, *Prov.* 22. 4. They are the Rewards of *Humility*. If we deſire to live under the Protection of God, and to be made Partakers of his Grace, as no doubt there is none in the World but what does ſo, *Pſalm.* 34. 17. 1 *Pet.* 5. 5. *The*

Lord preſerveth the lowly, and giveth Grace to the humble. For as Waters runs to the low Grounds, ſo do the Graces of God flow to the humble Heart. In a Word, if we are deſirous to paſs the Time of this Life in Peace, *Matth.* 11. 29. *Learn of me*, ſaith our Saviour, *for I am meek and humble of Heart, and ſo you ſhall find reſt to your Souls.* If we deſire to be everlaſtingly happy in the Kingdom of God, we muſt then humble our ſelves as little Children. *Matth.* 8. 4. For *Heaven* is like a ſtately Palace with a low Door, wherein no Man can enter except he ſtoop: Humility is not only a Virtue, but a Veſſel that contains all other Virtues.

This unquiet Night wherein they had our Saviour before *Annas* and *Caiaphas*, being ſcarce ended, they led him to *Pilate* the *Roman* Preſident of the Province; for the *Jews* at that Time were under the Dominions of the *Romans*, who altho' they allowed them the Uſe of their Religion, yet they barr'd 'em from all Civil Juriſdiction, and all Cognizance of capital Crimes, as in other Provinces it was their Cuſtom to do; ſo altho' the *Jews* had condemned *Jeſus* for Blaſphemy, and cried out againſt him, *He is worthy to die*, yet they had no Authority to put him to Death; and therefore they led him to the *Roman* Preſident for the Territory of *Judea*:

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But when *Pilate* underſtood that *Jeſus* was born in *Galilee*, which belonged to the Juriſdiction of *Herod* the Tetrarch, he ſent him to *Herod*, who at that Time was at *Jeruſalem*. Now, *Herod* had been deſirous of a long Seaſon to ſee *Jeſus*, becauſe of that admirable Report that run of him; whereupon he was then joyful of his Coming, hoping to have ſeen him wrought ſome *Miracle*: He queſtioned him concerning many Things; but he enquired out of vain Curioſity, and with no true Intention or End; and therefore *Chriſt* anſwered him nothing, according to that which St. *James* ſaith, *Jam.* 4. 3. *Ye ask and do not receive, becauſe ye ask amiſs.*

Hereupon *Herod*, with all his grave Counſellors and gallant Courtiers, interpreting the Silence of *Jeſus* for Simplicity, did openly contemn him; and for a plain Declaration, not of his Innocency, but his Simplicity; they array'd him in white Raiment, and ſent him back again to *Pilate*, that he who had been before taken for a *Man of evil Behaviour*, and namely, for a Glutton, a Drinker of Wine, a Companion of Sinners, a Stirrer of Sedition, a Blaſphemer, a Sorcerer, poſſeſſed with a Devil, ſhould then paſs for a very ſimple Man.

O true Comfort of all Afflictions, whether by publick Injuſtice, or private Injuries! Let us learn by theſe exemplary Inſtructions of our Maſter, to make no Account of the Judgments and Eſtimation of this World; let us leave off to be ſo ambitious, as to affect the vain Breath of *Human Praiſe*, which is like an Eccho, a meer empty Sound without Subſtance, which feeds and flatters us with wrong Names, pleaſing our idle and fooliſh Fancies, till we fall into the Pit of everlaſting Deſtruction: For we may eaſily ſee, and find, by daily Experience, how variable Men are in their Opinions, conſtant only in Inconſtancy, and perſiſting in nothing more than in Change.

They who cry'd *Hoſannah* in the Higheſt, ſoon after cry, *Let him be crucify'd*: They who ſaluted him for their King, do preſently profeſs, That they have no King but *Cæſar*: They who meet him with Olive Branches, do now preſent him with Swords and Staves; and that not to defend him, but to take him Priſoner: They who lately ſpread their Garments before him, now take his own Garments from him: They who did acknowledge, and adore him for the Son of God, thus in a few *Days* prefer *Barrabas*, a *Thief* and a *Murderer*, before him: Therefore by this you may ſee what little Cauſe

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we have to give Credit to the Judgment of the *Men* of this *World*.

Who will truſt the *Love* of this *World* which is ſo uncertain; who will be ſo baſe as to fawn upon it for a few Puffs of ſuch popular Applauſe? Why then ſhould *Men* be ſo fooliſh to take ſo much Pains to Purchaſe it? Nay to be more careful of what the World will ſay of them, than what God ſhall ſay of them in the *Laſt Day*.

Behold, from hence we may draw both *Divine* and *Moral Comforts* in all *Miſeries*, that either *Malice* or Unkindneſs can bring upon us; *Divine*, for that no greater Reproach, Shame, or Infamy can befal us, than did our *Lord and Maſter* for our ſakes; *Moral*, for that we may ſee how fooliſh and falſe the Opinions of *Men* are, prone always to judge well the Wicked, and hardly of the Good.

For behold, here Virtue is counted Vice; Truth, Blaſphemy; and Wiſdom, Folly. Behold the *Peace maker* of the World is judged a *ſeditious Perſon*; the only Fulfiller of the Law, a Breaker of it; our *Saviour* a *Sinner*; and *God*, bleſſed for ever, is called a *Devil*.

Wherefore ſhould we murmur and repine at any Trouble that befals us? God handleth thee no otherwiſe than he did his only Son, no, nor ſo bad neither; and it is not only

only a Comfort, but a Glory, to be a Partner and a Fellow-Sufferer with Christ; he delighteth to see in us some Representation of himself. How can we be *Members of Christ*, if we will not participate with our *Head* in his Sufferings.

Hereby we are farther taught, that the Business of God's Glory, and the *Health* of *Mens Souls*, however base and ignominious it may seem to the Judgment of the World, must be resolutely undertaken and performed by us, from the King upon the Throne, to the Peasant upon the Dunghil.

O blessed Saviour and Redeemer of my Soul, let thy Example teach me to return Good for Evil, and to endure with Silence the Indignities and Abuses that shall at any Time be offered unto me. Let not Malice or Revenge find any Harbour in my Heart, but root out from thence every Thought that has a Tendency to return Evil for Evil. *Amen.*

Of our Saviour's being ſpitefully Uſed and Abuſed.

Matth. 26. 27. *Then did they ſpit in his Face and buffetted him, and others ſmote him with the Palms of their Hands.*

EJACULATIONS.

How trifling and inſignificant is the Honour of Men! and yet one ſingle Word will cauſe them to take Vengeance, and ſpill the Blood of one another!

O Meek Jeſus! tho' the wicked and Blood-thirſty Jews *did deride thy Majeſty, and ſmite thy Face; yet thou didſt bear it!*

O wonderful Condeſcenſion! that thou who couldſt command Legions of Angels to thy Aſſiſtance, wouldſt not revenge thy ſelf on thy unjuſt Enemies!

How amiable is Chriſtian Fortitude! how near do we approach to the Goodneſs of God, when with an unruffled Temper and Serenity of Mind we bear the greateſt Inſults!

NOW when *Jeſus* was brought again from *Herod* to *Pilate*, the *Jews* refuſed to enter into the Judgment-Hall, leſt they ſhould be defiled, and thereby made unfit to eat the Paſſoever; ſo ſcrupulous were they in an outward Ceremony, when their Conſciences were guilty of many bloody

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Pollutions, especially at this Time, in using their utmost Endeavours to destroy the Lord of Life.

They had not long before hired *Judas* to betray *Jesus*, suborned false Witnesses against him; encouraged Officers in a most insufferable manner to abuse him; yet all this was covered with an outward Shew of Religion.

And whereas it is nothing but Justice to bring the Accusers and Accused Face to Face, they did not; and although they charged him with Blasphemy against God, and Treason against the Emperor, yet they persuaded *Pilate* to so much Injustice, as to enquire no farther in it, but to condemn him upon their Words, affirming, *That by their Law he was worthy to die*, and that *if he had not deserved Death, they would not have brought him before him.* O cursed Piece of Injustice! But, O blessed Saviour, what great Satisfaction did he make *Pilate* for remaining one Night in his *House*, by sprinkling every part thereof where he came, with his most precious Blood, had it been rightly apply'd to him?

What can we say for our selves, so wretched as we are? How do our Sins defile our Souls, seeing they have so defiled the pure Image of the *Majesty* of the Father, so troubled the clear Fountain of all *Beauty and Delight*.

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O bleſſed be the Son of Juſtice, and Light of his Father's Glory, for his being willing to receive that great Puniſhment that was due to us for our *Sins.* Iſa. 63. 2. *Wherefore is thy Apparel red, and thy Garments like him that treadeth in the Wine Preſs?*

Was it not more agreeable to Juſtice, that we, the Offenders, ſhould ſuffer for our own Demerits, than that our Innocent Lord ſhould be thus tormented for them? Had it not been fitter that our Filthineſs ſhould have remained upon us, the proper *Dunghil*, than to be caſt upon him, the *Purity of all Beauty and Glory?*

O let us intercede with our precious Redeemer, to give us Hearts that will yield him that Obedience and Praiſe which is due to him for this his unſpeakable Love towards us; Let us beſeech him not to caſt us off, whom he hath created for himſelf, and redeemed with his moſt precious Blood: Let us heartily deſire, and fully reſolve to be his, and to bear Fruit to no other, but to him, who hath planted us, and doth continually both Water, Purge, and Prune us: Let our Hearts be ſet upon him above all: Let our Tongues continually praiſe him, our Feet follow hard after him, our Hands ſerve him, our Underſtandings always contemplate upon him,

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our Memories never let him go, our Wills always delight in him, and our Souls be enfolded in the Arms of his Love.

O Lord, environ us with fiery Walls, ſhut all the Gates thereof, and ſet Cherubims to keep the Way, that nothing may enter but thy Self. Let us entreat all the Creatures of this World, and if they will not be entreated, we will adjure them by Virtue of that Obedience we owe to our Lord, not to come near, nor trample within this Garden, for all is the Lord's; we will engage all to ſerve him; you ſhall be all meer Strangers unto us; we will abandon all Creatures for the Love of him who hath abandoned his Kingdom for his Love towards us; for this End we were created, and we can make no better Recompence for all his Sufferings, but to love him only, and always to praiſe him.

Bleſſed be the Name of our great Redeemer, who is the Comfort of our Life, the Light of our Eyes, the End of our Deſires: All the Angels and Saints, yea, all Creatures for ever praiſe him: For by the *Merits* of his unſpeakable Love and *Humility*, he bowed his Back to endure the *Miſery* that was due to us for our Sins. He hath not only freed us from all Evil, but alſo hath given ſeveral Degrees of his Grace to us, and has taken upon him our Fleſh and gi-

given us of his good Spirit. He took upon him our Sins, and hath given us his Righteouſneſs. He took upon him the Puniſhment that we could no otherwiſe avoid, and gave us that *Glory* which he poſſeſs'd, and which but by him, we could never obtain; by making himſelf like unto us, he hath in ſome Degree made us like himſelf in the Sight of his Father; and by his Suffering that which we deſerved, he hath procured that for us that we could not deſerve; ſo that all his Troubles have conduced to our Joy: His Diſhonour to our Glory; his Miſery to our Merits; his Sufferings to our Satisfaction; his Reproach hath made us without Blame; his Bands have freed us, his Stripes healed us, his Sorrows comfort us, his Travels refreſh us, his Condemnation juſtifieth us, and by his Death he hath brought us unto Eternal Life.

Now when *Pilate* ſaw that *Jeſus* looked ſo pitiful, he thought the Sight of him ſufficient to break the bloody Purpoſes of his Enemies: And therefore he led him forth to the People, and ſaid, *Behold the Man!* What would you have more? If it be for *Malice* that you are ſo violent againſt him, behold how miſerable he is! If for Fear, behold how contemptible! Faults he hath done none. Certainly, this ſhewing of *Jeſus* to the *Jews*, doth plainly ſhew us he

was made a woful Spectacle; ſo woful, as *Pilate* believed that the very Sight of him would have moved the hardeſt Heart to relent and ſay, This is enough, we deſire no more. But their inſatiate Cruelty importuned *Pilate*, ſome with Perſuaſion, others with confuſed Clamours and Cries, that he might be crucified. They had the Devil's Mind: Nothing would ſatisfy but Death, nor no Death, but the Death of the Croſs: Although our Saviour was accuſed of Blaſphemy (of which he was guiltleſs) yet the Death of the Croſs is not that Puniſhment that is due for ſuch a Crime; by the Law of *Moſes*, the Blaſphemer was to be brought forth and ſtoned by the Congregation, *Levit.* 24. 14. 17. *Moſes* ſaith, *Bring the Blaſphemer out of the Hoſt, and let all the Congregation ſtone him.*

But all this was done that the Scripture might be fulfilled: The Death of the Croſs was appointed by the Father, and accepted by the Son; it had been prefigured and propheſied; Jeſus himſelf had foretold it more than once, that he ſhould be delivered by the *Jews* to the *Gentiles* to be crucified. What then ſhall we ſay, but with the Church of *Jeruſalem* acknowledge, *Acts* 4. 27. *That* Herod *and* Pilate, *with the Gentiles and People of* Iſrael, *aſſembled to do whatſoever the Hand and Counſel of God hath determined.*

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Many Times before, when the *Jews* went about to apprehend our Savour, they wanted Power, as *John* 7. 30. and 10. When upon Suſpicion of Blaſphemy, they would have ſtoned him, *John* 8. 52. When they would have thrown him Headlong from the Edge of an Hill, he eaſily eſcaped them, *Luke* 4. 29. even in the Day-time in their moſt popular Cities, when compaſſed about with the thickeſt Throngs; but becauſe then his Time was not come, neither were theſe Deaths appointed for him: But when the Time came that the *Jews* ſhould deliver him to the *Gentiles* to be condemned and crucified, he voluntarily ſubmitted himſelf into their Hands.

For when the Time was come, he would not Eſcape, nor the *Jews* could deſire no other Death for him, but the Death of the Croſs. Among all that vaſt Multitude of *Jews*, there was not any Variety either in Voice or Opinion, they all agreed to take away his Life; and they all likewiſe agreed he ſhould be crucified; and to that End, they all agreed to prefer *Barrabas*, who had ſlain the Living, before him who had brought the Dead to Life. If we ſeparate the Work of God from the Work of Man, we ſhall find their greateſt *Mercy* in their ſaving of *Enemies*, and the greateſt Cruelty and Malice in their oppreſſing of a Friend.

This is usually two Properties of the Wicked, first in *Matters* of Virtue to Disgrace: *So many Men, so many Minds*; but in Wickedness and *Mischief*, being quickened by one Evil Spirit, they all jump in one Judgment, and always concur in one Desire.

Seeing that our Saviour found so little either Pity or Compassion amongst the *Jews*, let us turn our Eyes upon this pitiful Object, and say to our selves, *Behold the Man*, and behold his *Bounty*, behold his *Love*, and behold his *Distress*.

And if we neither find nor feel any Compassion for those Pains and Anguishes which he endured, we may assure our selves we want the true Love that we ought to have for him; for they who love, are always truly sorrowful for the *Miseries* and *Calamities* of those they affect. If we find in us this Testimony of Love, let us abhor to join in *Malice* with the barbarous *Jews*, in crying against him, *Let him be Crucified*; for as often as we consent to any Sin, so often do we cry out, *Crucify him, crucify him.*

Therefore if any evil Temptation beset us, that may happen to be too strong for us, and overcome us, let us present this Spectacle before us, and say to our selves, *Behold the Man!* Which Words, although they are but few, and seem to contain small *Matter*, yet if we examine them well, they will put

put a holy Reſtraint upon us, that will keep us from committing any Evil againſt our Saviour; and fill us with Praiſes and Thankſgivings to him, for all thoſe *Mercies* and *Favours* that he hath purchaſed for us, by his ſuffering the Death of the Croſs. Let us behold the Greatneſs of our Sins, by the Greatneſs of thoſe Sorrows our Saviour did ſuſtain: Behold how neceſſary it was to ſatisfy for Sin! Behold how grievous the *Satisfaction* was! By this we may ſee how abominable *Sin* is, and the *Severity* of *God's* Juſtice againſt it; and we may partly imagine what Revenge God will take upon thoſe *Sinners* themſelves, who will neither acknowledge nor accept of the Benefit of Redemption, ſeeing he ſo ſeverely puniſhed his moſt dear and innocent *Son* for their *Sins*.

O ſweet Jeſus! engrave theſe thy *Miſeries* and *Torments* thou didſt endure, upon our *Hearts*, that continuing in Contemplation upon them, we may not be ſo unthankful and luke-warm in our Affections towards thee, or ſo careleſs of our own Welfare, as to commit that which is ſo painful to thee, and ſo hurtful and dangerous to our ſelves. Remember, O Lord, what we are to thee, and thou to us, and do not leave us, or fly from us; but let us find thee, and lay hold on thee: We make a long Journey

unto

unto thee, and proceed ſlowly; we often ſtay by the Way, often go back; but do thou O Lord, ſtrengthen us; do thou guide our ſtumbling Steps, alſo draw us near to thy ſelf, with the Cords of thy Love!

And becauſe our *Weakneſſes* are ſo great, that we do often fail either in Purpoſes or Power to reſiſt Sin, ceaſe not we beſeech thee, to prevent thy freſh bleeding Wounds to the merciful Majeſty of thy Father for us, and with that Love wherewith thou didſt not only ſuffer, but offer thy Body to be diſhonoured for our Sakes; vouchſafe always to interpoſe the ſame between his Juſtice and us: And although the Sight thereof was not ſufficient to appeaſe the *Hatred* of thy *Enemies*, yet it will pacify the Wrath of thy *Father*; becauſe whatſoever thou didſt ſuffer, it was in Obedience to his Will to reſtore his Honour, and to ſatisfy his Juſtice.

O Almighty God, *behold* here, the Man whom thou haſt appointed to be a Mediator between thee and us Sinners, even the Man *in whom thou art well pleaſed*, Matth. iii. 17. Behold the Man, whoſe *Righteouſneſs* will anſwer thy *Juſtice*; whoſe Puniſhments are ſufficient to ſatisfy for all the Penalties of Sins: Behold his Humility, behold his Obedience, behold his Satisfaction! O that his Sufferings were ballanced againſt our Sins

Sins! certainly they wou'd ſo far exceed both in weight and worth, that thou ſhould in Juſtice rather pour forth thy Mercies upon us, for the one, than to with-hold 'em from us by thy Diſpleaſure for the other: O moſt juſt and merciful God, let his bruiſed Body be always in thy heavenly Sight: Fix thy Eyes upon his Merits, and have Mercy upon us for his Sake; graciouſly grant us not only Pardon for all our Sins, but Participation of his Righteouſneſs, that in the Purity thereof we may be juſtified in the laſt Day.

PUT away from me, O God, all Gall and Bitterneſs of Spirit, and implant in my Soul Long-ſuffering, Forbearance, and courteous Behaviour toward all Men. Illuminate my Underſtanding, and take off the Darkneſs from my Mind, that I may ſee the great Work of *Juſtice* and *Mercy*. Let the Example of Chriſt guide and direct me, and thy Grace govern me for his Sake. *Amen.*

How our *Saviour* was condemned, and led to the Place of Execution.

Matth. 27. 22, 23. *Pilate ſaith unto them, What ſhall I then do unto Jeſus, which is called Chriſt? They all ſaid unto him, Let him be crucified: And the Governor ſaid, what Evil hath he done? But they cry'd out the more, ſaying, Let him be crucify'd.*

EJACULATIONS.

What Happineſs can be compared with mine, when thou, O my Saviour, art my own Felicity?

Thou art the Port whereunto I Sail, and who would not with the greateſt Ardency deſire to caſt Anchor in ſuch a ſafe Harbour?

O Bleſſed Redeemer no Soul can ſicken unto Death, when thou art the Phyſician; thy Sovereign Balſam can cure even a wounded Spirit.

There is no Love, O Lord, like Seraphic *Love: Poſſeſs my Soul with that* Divine Fire, *ſo ſhall I contemn all worldly Things.*

How much are we indebted unto thee, O Chriſt, whoſe Offences ſtopped thy Mouth, and thy Innocence hath opened ours.

Think O my Soul, what Jeſus has done for thee by his Sufferings, and let his Innocence inſtruct thee that thou art thereby made honourable in the Sight of God.

NOW although *Pilate* had openly declared that CHRIST was Innocent,

nocent, and alſo that he had Authority to acquaint him, yet he gave way either to the Favour or Fury of the *Jews*, rather than to what Juſtice required, and pronounced Sentence of Death againſt him, delivering him to his cruel and mercileſs Enemies. O unjuſt Preſident! by thy own Judgment, thy Judgment was unjuſt, for thou gaveſt Sentence of *Death* againſt him, whom thrice before thou had pronounced Innocent. Certainly in thee, O Preſident! this was the greateſt piece of Injuſtice that thou could'ſt poſſibly have committed; but was a juſt Sentence of the high Preſident of *Heaven*, before whom all the Sins of the World ſtand in open View: and who will not ſuffer one of them to paſs unpuniſhed: Therefore becauſe the whole World was not able to make Satisfaction for one Sin, he drew the Sword of his Juſtice, and ſmote therewith his Innocent Son, who had taken our Sins upon him, and who only was able, of all Men, both to bear and break his Wrath off from Sinners for Sin. But, O juſt Judge! Thou art never ſtirred to Wrath but by Sin: Thou art never very Wroth but with great Sin. At this Time thy Wrath was very great, and thou didſt grievouſly ſmite thy only Son, to whom our Sins were imputed, tho' in him thou couldſt find no Sin at all.

What! didſt thou not only releaſe Offenders, but, with *Caiaphas* the High-Prieſt, cauſe the Innocent, without Cauſe, to be ſmitten? And is it not more againſt the Law of Juſtice to condemn the Innocent, than to diſcharge and acquit the Guilty? How then may we count it Juſtice, which doth not only releaſe Offenders, but alſo puniſheth the Innocent? O Light! which had decreed this Myſtery in the Holy Council of the Trinity from the Beginning, illuminate thou our Underſtandings, and take off this Darkneſs from our Minds, that we may plainly ſee and underſtand this great Work of *Juſtice* and *Mercy*, which is more admirable than all the wondrous Works which thou haſt wrought beſides.

Certainly he *is* not unjuſtly charged, although he owneth nothing from himſelf, that undertaketh another Man's *Debt:* nor doth the Judge do any more wrong in giving Sentence againſt a voluntary Surety, than if he gave it againſt the principal Debtor. It is pity to ſee a Man pay that which he had never any thing for, but if he ſubmit himſelf to be a Surety, and in Kindneſs repreſent the Perſon of the Debtor, Juſtice muſt have her Courſe againſt him. It is pity to ſee a harmleſs Lamb lie bleeding to Death; but if it be appointed for a Sacrifice, it is the Nature of a Sacrifice to be ſo uſed. Even ſo, although

our

our Saviour was without Sin in himſelf, yet as a Surety and Sacrifice, he juſtly ſuffered for the Sins of others: Altho' by Innocency he was free, yet by Love he became entangled in Debt. For his own Innocency, God was well pleaſed with him, but for our Impurities, he juſtly gave way to his Wrath againſt him: He was juſtly charged not with that which he had done, but for that which he was pleaſed to undertake: We in Juſtice ſhould have been ſmitten. This Blow was bent againſt us, but he in Love interpoſes, and ſteps between the Blow and us, and took the full Weight of it upon himſelf, *Iſa.* 53. 4, 5, 6. *He took upon him our Infirmities, and bore our Sorrows: He was wounded for our Iniquities, and broken for our Tranſgreſſions: The Chaſtiſement of our Peace was laid upon him, and with his Stripes we were healed. All we as Sheep were gone aſtray, every Man to his own Way; and the Lord hath laid upon him the Iniquity of us all.*

So then it was his Mercy and his Father's Juſtice that caſt him into theſe Extremities; Mercy intreated that Sinners might be ſaved; and Juſtice exacted that Sin might be puniſhed: To ſatisfy both which *Suits*, the *Means* was found, that one unſpotted Innocent, not ſubject to Death, and yet willing to die; who was without Sin, and yet able to make Satisfaction for it, ſhould thus

ſatisfy offended Juſtice, and thereby redeem Offenders.

And it may be, O innocent Lord! this might be one *ſecret Cauſe* why *Barabbas*, altho' a villainous and great Offender, was acquitted, to wit, becauſe he bare no *Man's Sin*, but his own; but thou waſt charged with all the *Sins* of the World.

This alſo might be a great Cauſe of thy great *Silence*, that neither the *Malice* of thy Accuſers, nor Falſhood of Witneſſes, nor Injuries of Officers, nor Cruelty, or Partiality of Judges, were able to break it.

Thy Innocency needeth no Defence, but our Guiltineſs could not poſſibly be defended.

Thy Innocence was well enough known to thy Enemies; our Guiltineſs was too well known to thee; therefore being now charged with the *Sins* of the whole World, and being appointed by thy Father's Juſtice, and in thy own Love ſubmitting thy ſelf to ſuffer, and make *Satisfaction* for all *Mens Sins*, thou didſt with holy *Job*, Chap. 32. 27. *Lay thy Finger upon thy Mouth.*

Not becauſe thou waſt not juſtly provoked to reply by many Indignities in regard to thy ſelf, but in regard of us, nothing could be juſtly ſaid, there was no Place for Denial, none for Defence; and therefore with a Magnanimous *Silence*, thou endureſt

all

all that was propheſy'd of thee by the Prophet *Iſaiah*, Chap. 53. 7. *He was oppreſſed, and he was afflicted, yet he opened not his Mouth; he was brought as a Lamb to the Slaughter, and as a Sheep before the Sheerer, is dumb, ſo he opened not his Mouth.*

O moſt bleſſed, O more than moſt precious Silence of our Saviour, which hath by this Silence not only opened our Mouths to ſpeak, but to cry out with a loud Voice, and full Aſſurance, *Abba Father.*

O bleſſed Saviour, our Offences have ſtopped thy Mouth, but thy Innocency hath opened ours: In regard of our Offences, thou haſt nothing to ſay; but with regard to thy Innocency, we may chearfully ſay; *Father, what haſt thou to ſay to us?* Thy innocent Son has not only made full Satisfaction for our Offences, but hath imparted of his Innocency to us; he hath not only made us unpuniſhable by his Sufferings, but with his Innocency made us honourable before thee: O merciful Father, behold what *Adam* deſerved, and behold what my Saviour hath done: *Adam* rebelled againſt thy Majeſty, both as thou art God from everlaſting, and as thou art Creator and Lord of all the World, over which he aſpired to be abſolute Maſter.

For the firſt, our *Saviour* was condemned of Divine Treaſon, namely, of Blaſphemy

againſt God, by *Caiaphas* the High-Prieſt, the chief Judge of religious Affairs; who, as he did bear a Figure of Chriſt in this World, ſhould above all *Men* have known him, and declared him to others.

Secondly, He was condemned of Human Treaſon, namely, Rebellion againſt the Emperor, by *Pilate*, a Preſident of the greateſt *Monarch* then in the World. Seeing therefore he hath been condemned for us of High Treaſon, both againſt *God* and *Man*; ſeeing he hath endured the Puniſhment for all our Rebellions, what have we any farther to anſwer? His perfect Obedience hath made full Satisfaction for our notorious Rebellion: By his Condemnation we are acquitted; his Condemnation at the Tribunal on Earth has acquitted us before thy Tribunal in Heaven. His Sufferings are a ſufficient Diſcharge between his Sufferings, and us, becauſe his Love requireth nothing for all his Sufferings, but only that we love him again.

O what an unſpeakable Obligation is this! Not only to love our Saviour, but to love him above all, and before all: One would think it were impoſſible to do any otherwiſe than to love him that left his Glory and Majeſty, to ſuffer ſo much *Miſery* to ſave us from eternal Damnation.

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O good Jesu! O Health of our Souls; have Mercy upon us, we beseech thee, and help us to strike this Fire within our Hearts; let our *Souls* be satisfied with thy sacred Love.

Thou art, O Lord, our Felicity, our last End, the Mark whither we aim, the Port whereunto we Sail, the Term, the Rest of all our Desires. Wherefore then do we not love? Wherefore do we not desire thee with that Ardency wherewith all Creatures do love and desire the Place of their Rest.

The Fire and the Air do overthrow *Mountains*, rend up *Rocks*, shake the whole *Earth* to break forth their natural Places: Wherefore do not we break thro' all Impediments, all Hinderances, and leave all Creatures to come to thee, who art the only *Place* both of our *Refuge* and *Rest*?

O our Desires! O our sweet Solace! Our assured Strength! let our Souls be quite wrapt up in the Flames of thy Love, that all careless Coldness may be consumed thereby: possess our Souls so entirely with that *Divine Fire*, that we may have no Sense of any worldly Things.

Most sweet, loving, beautiful, noble, rich, wise, glorious, and worthy to be both loved and adored! O Life of our Souls, who didst die to give us Life, who didst die

to kill Death, mortify us wholly, even our Wills, and all our evil Inclinations, and whatſoever is ours within us: Then revive us again in thy lively Love, by uniting all the Faculties of our Souls unto thee, and making them obedient to thy Will. Seeing we have ſo rich a Treaſure, ſo liberal a Diſtributer of the ſame; how is it poſſible we ſhould not riſe in Hope? Juſtice has found out a Way to ſtrike the Innocent, and cannot Mercy find Means to ſave the Guilty: Aſſuredly, yes; for it is a greater Miracle that God ſhould be condemned and crucified, than that Man ſhould be acquitted and live.

If therefore we have the greater, we have no cauſe to fear the leſs; for Juſtice has executed her *Severity* upon the Innocent, and *Mercy* will ſhew her Favour upon Offenders.

Yea, if it was Juſtice that the Innocent ſhould be condemned and executed, to make *Satisfaction* for *Sin*, it is Juſtice alſo that the Offenders for whom he ſuffered, ſhould be diſcharged from that Debt, which the voluntary *Surety* hath fully paid. Therefore, although Grace is due to a *Sinner*, as a *Sinner*, yet it is due to him as he is Redeemed. It is *Mercy* that a *Sinner* ſhould be ſaved, in reſpect of the *Sinner*, but it is Juſtice in reſpect of Chriſt; the Juſt was handled as a

Sin-

Sinner, that *Sinners* might be accepted of as Juſt; for it is not agreeable to Juſtice, that one Offender ſhould be twice puniſhed. He hath joined, he hath united himſelf to us: As he cannot be condemned again, ſo cannot we likewiſe be condemned, except we break Union, and willfully fall from him.

O let us admire, love and adore this great Love of our Lord Jeſus Chriſt, and then we can never break Union with him, or fall from him, but be infallibly ſaved by him.

The *Sentence* of *Death* being given forth againſt Jeſus, they laid that heavy Tree upon his *Shoulders*, that had been cruelly battered with Whipping; tormenting him, not only with the *Sight*, but the *Weight* of that which was appointed to be the Inſtrument of his Death: Which painful Burthen, with the full Weight of all our *Sins*, he refuſed not to take upon him, but went on his Way with great Alacrity, both in Love towards us, and in Obedience to ſatisfy his Father's Juſtice; as a true *Iſaac*, bearing the Wood for the ſacrificing of himſelf.

But whither doth our Lord go? What has he to do upon the ſtinking Hill of *Calvary*, which being a Place of common Execution is tainted with putrified Bodies? To be ſure he will find there no ſick Perſons to cure, no Devils to caſt out, no Temples where-

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in to teach: But there he will find the *Dead* to raise, and Sinners to forgive; there he will find many scattered Skulls of executed Offenders, which expect his Coming, which are the true *Elizeus*, expect thy dead Body should restore them to Life.

What should all this mean, that our *Saviour* has not only made Choice of an infamous Death, but of an infamous Place? The Place was infamous, but the Death was accursed, *for cursed is every one that hangeth on a Tree.* It did not satisfy his Love to die for us, but he must die the most accursed Death to assure us thereby, that he hath delivered us from the Malediction of the Law.

Certainly our *Saviour's Death* containeth many Mysteries. It is not enough for us to say, that he died for us, but we are further to consider how he would die, which was by the ignominious *Death of the Cross*: With whom also? Even with Malefactors: When? in the principal Strength and Beauty of his Age: In what Year? In the great Year of Jubilee: Upon what *Day*? At the great Solemnity of the *Passover*, even when they did celebrate the Figure of him: In what Place? On the Mount of *Cavalry*, only made glorious by his Death.

He was neither privily made away, nor tumultuously slain; he died not in a Corner, that died for all the World; he was con-

condemned in the publick Place of Judgment, and ſuffered upon the common Place of Execution; upon a *Day* and a *Year* of the greateſt Solemnity that could be. God ſet him upon the Stage of the World, to declare as well his Fury againſt Sin, as his Love and Mercy towards Sinners.

O glorious *Calvary!* where the Prince of Light did encounter and overcome the Prince and Power of *Darkneſs*; where at one inſtant, our Life for a Time ended, and our *Death* did for ever die; therefore let us not only ſeek our *Saviour* in the Temple, but upon *Mount Cavalry*; for in the Temple he ſcourged *Sinners*; but upon *Mount Cavalry* he died for them; upon that he opened his Arms to embrace them.

It was objected againſt him, That he was a Friend to *Publicans* and *Sinners*: True, he was a true Friend to them indeed; but his Friendſhip did never more appear than in this Action, and upon this Place; in this Place, he was moſt friendly to *Sinners*: In Heaven we may ſee his Glory, in Hell his Fury towards obſtinate and impenitent *Sinners*: In the World we may ſee him working Wonders! But upon *Mount Calvary*, we may ſee him merciful and gracious; and without his *Mercy* upon *Mount Calvary*, we could never enjoy his Glory in Heaven.

Well

Well then, let our *Souls* accompany our Bleſſed *Saviour* in his painful Paſſage towards this Place of Combat; and alſo bow ourſelves under his Croſs; not upon Neceſſity and Conſtraint, as did *Simon* the *Cyrenian*, for nothing is more grievous than to ſerve or be ſerved by Conſtraint; but let us do it chearfully and freely, which will be beſt accepted by him. For although he can command us as *Slaves*, yet will he have us entreated as *Sons*. Let us not be aſhamed to ſtoop under Chriſt's Croſs; for he hath now taken away both the Infamy and Curſe of the Croſs; he hath made the Croſs a Tribunal, a Throne of Judgment: Be not aſhamed of that Name which was a Reproach among the *Romans*, as a Gibbet-bearer, or Croſs-carrier; becauſe *Malefactors* uſe to bear their own Croſſes. Our *Saviour* has made this Action not only unblameable, but honourable, and in ſome Degree neceſſary to us: And take this Advice, however his Body was enfeebled, partly with Watching and Injuries received the Night before, and partly with Cruelties all that *Morning*; howſoever we ſee him charged with a maſſy Croſs, whereof *Simon Cyrenius* did bear up that End that dragged behind him: We ſee him alſo charged with a more ponderous Load, namely, the full Rage and Fury of God's Wrath againſt *Sin*, which no Crea-

ture

ure could help him to bear, had he not been ſuſtained by his Almighty Deity! However, when we ſee him either burthened or wearied, let us caſt our *Sins* upon him? For woe be unto us, if when they Nail him to the Croſs, they Nail not our Offences with him: Aſſuredly, unleſs our *Sins* are crucified with him, we ſhall never be raiſed to Life by him, fear not that he will ſhrink under the Burden, or ſhake it off; for he hath manifeſtly declared both his *Courage* and his *Care*; his Courage appears in that he forbid the Women to weep for him; his Care he manifeſted in ſhewing himſelf more ſenſible of their Calamities than his own.

But ſtay, let us conſider, and turn not ſo faſt by ſo high a Myſtery: What new Thing is this? Our *Saviour* would not ſpeak one Word to *Herod*, nor make *Pilate* any Anſwer, although he was urged to it; but here, without any Requeſt, he turned his Face, and ſpake to them that wept after him.

Herod queſtioned upon Curioſity; and *Pilate* by way of Authority; but the *Daughters of Sion* wept out of pure Pity; and therefore Words of the one reached no farther than his Ears, but the lukewarm *Drops* of the other pierced his Heart: He takes Pity upon thoſe that take Pity upon others: He va-

values the Tears of the pitiful much more than the Words of the *Mighty*; for which Cauſe he did not only turn and ſpeak to thoſe weeping Women, but did ſeem more ſenſible of their Tears than of his own Torments.

By this we may ſee which is the beſt way to obtain Favour of our Lord Jeſus Chriſt, that it is better to ſue to him with the Force of Tears, than with a Multitude of Words, becauſe Words are formed by the Tongue, but Tears commonly proceed from the Heart, poſſeſſed either with Grief or Love. Let us uſe few Words, and weep more, for this is the Language of Heaven; this is the moſt prevailing-Voice to call upon God: Tears are the moſt powerful Orators; for they overcome the invincible, appeaſe, the Omnipotent, and torment the *Devil* more than Hell-Fire. When by our Tears we cry to God, and pour forth our Complaints with Weeping, he will not delay to Comfort us, but will turn our Mourning into Rejoycing.

But, O thou Redeemer of our Lives! wherefore is it thy Pleaſure that we ſhould not weep for thee? Thou didſt weep for *Lazarus*, thou didſt alſo weep for the Stones and Walls of *Jeruſalem*, and wilt not thou permit us to weep for thee? *Doſt thou make ſo ſmall Account of the Loſs of thy Life?* Shall we

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o little value the ſhedding thy moſt preci-
us Blood? What Law of Equity or Juſtice
it, to command us not to love thee? For
ow doth he love thee, that weepeth not at
y moſt cruel Torments? Or wherefore
idſt thou Conſent we ſhould weep for our
lves, and not for thee? Are we of greater
alue than thou? And can any of us
e leſs worthily, or more ſhamefully pu-
iſhed?

What ſhall we ſay? Shall we with Reve-
ence leave this high and obſcure *Myſtery*, a-
ongſt many others, to thy Divine Judg-
ent? Or would'ſt thou ſignify to thoſe
eeping Women, that they ſhould not
dge of thee as then they ſaw thee; nor of
hine Enemies, nor of themſelves, according
o that State wherein they then were? Or
oſt thou give us to underſtand too, that it
fficeth not that we weep for thee, if we
o not diſcern how we weep, becauſe right
eeping conſiſts not in the *Multitude*, but in
he well placing of our Tears? Or is it thy
leaſure we ſhould not weep for thy Death,
ut for thoſe that are the Cauſe of it? Ac-
ording to which Rule, we have more Cauſe
at commit the Outrage and Wrong, than
oſe that ſuffer it. Or would'ſt thou have
to underſtand, that our Life ſhould be a
ng *Martyrdom*, a continual crucifying of
ur ſelves, and that we may have more rea-

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ſon to ſhew Compaſſion to the Wicked while they live, than to the Good when they die? For it is better to die, than to live amongſt wicked *Men*; becauſe in *Death* there is but one bitter *Morſel* to ſwallow, but the *Society* of the Wicked is a continual Torment.

Or, Laſtly, *Didſt thou mean*, that we ſhould not weep for thee in Compaſſion to our ſelves, becauſe our *Sins* are ſo great, that we have Time *little enough* to lament for them? And as thou art grieved at our Sins more than thy own Sufferings, ſo thou takeſt greater Pleaſure that we let fall Tears for them than for thee; for if we ſhould not bewail our Sins, thy Sufferings for us will but little avail us.

Firſt, Therefore we muſt weep in Compaſſion; to our ſelves, and then for thy Paſſion, we muſt acknowledge our Offences firſt, and then our Hearts muſt bleed for thy Wounds; but ſince thou ſuffered for our Sins, it is moſt convenient that we ſhould put forth Tears principally for them.

However it is, forbid us not, O good Jeſu! forbid us not, we beſeech thee, to weep for thee; for if thou doſt, we will entreat thee with Tears, that thou wouldſt ſuffer us to weep.

We

We will intreat thee rather not to weep for the traiterous City *Jeruſalem*, than not to ſuffer us to weep for thee, O Lord of Life! Do not only permit, but enable us to weep; and accept our Praiſes watered with our Tears.

With bended Knees, and with all our Hearts ſwallowed up with a true Senſe of our own Unworthineſs, and with all Fear and Reverence, we will weep, and worthleſs Worms as we are, proſtrate our ſelves before thee, O Lord Jeſu Chriſt, and give unto thee moſt humble Thanks for thy exceeding *Mercy* and *Love* towards us. What have we, Lord, that we have not received from thee: For thou art All, our Creator, Redeemer, Sanctifier and Glorifier, for thou haſt given to us both the State of Nature and of Grace, and haſt alſo prepared for us the State of Glory: And becauſe to this high End many *Means* are requir'd, thou art unto us, of thy infinite Goodneſs, as well the *Means* as the End; thou art our *Defender*, our *Keeper*, our *Governor*, the *Merciful Scourge* of our *Sins*, the *Curer* of our *Infirmities*, the *Inſtructor* of our Ignorance, the *Director* of our Knowledge and Power; thou ſuſtaineth, thou ſtirreſt, thou ordereſt and helpeſt us in all our good Endeavours, thou art our Lord and our God, even all the

Goodneſs that we have, and all that we can expect.

LET *Wiſdom* and *Juſtice*, O Lord, direct my Judgment, ſo that neither Ignorance, Malice, or Affection may prevail with me to paſs a wrong Sentence, or prove partial in any Proceedings. Purge thou my Soul from *Hypocriſy* and *Injuſtice*, and ſuffer me not to cenſure or condemn the Innocent, thereby to pleaſe any Man; but whatever I do, let it be done to the Praiſe of thy Holy Name. *Amen.*

How our Saviour was Crucified.

Matth. xxvi. 35. *And they crucify'd him, and parted his Garments, casting Lots, that it might be fulfilled which was spoken by the Prophet: They parted my Garments amongst them, and upon my Vesture did they cast Lots.*

EJACULATIONS.

How glorious it is to suffer for the Sake of Truth!

How comfortable is our Obedience to God's Will, and to be Martyrs for the Sake of Righteousness!

There is no greater Honour, O Lord, than to be a Companion with Christ in Death. How vain are the Titles of this World!

I will rejoyce to be wrongfully accused, I will rejoyce and be glad to lay down my Life for the Truth of Christ's Doctrine.

The Madness and Phrenzy of the Wicked *reach far, but thy Love and Liberality, O Jesu, extend much farther.*

How unspeakable is thy Loving-kindness to Mankind, who didst endure the bitter Anguish of the Cross for our Redemption.

WHEN he came to *Mount Calvary*, there was the bloody Banner displayed, there planted he the Tree of Life, the

Fruit whereof expelled the Poiſon, which the Fruit of the forbidden Tree had wrought, *Gen.* xxviii. 12. *And he Dreamed, and beheld a Ladder ſet upon the Earth, and behold the Angels of God aſcending and deſcending on it.* Then pitched he the Ladder, which *Jacob* ſaw but in a Viſion, the Top whereof reached up to Heaven, whereupon not only the Angels go up and down with our Prayers unto God, and his *Mercies* unto us, but God himſelf deſcended to *Man*, and *Man* aſcended up to God.

And firſt to make his Death the more Reproachful, they ſtripped him of all his Garments, which the *Soldiers* caſt Lots for; but although the Law commanded that Malefactors ſhould be crucify'd, yet it did not command they ſhould be crucified naked.

Wherefore then, bleſſed Jeſu, was this Extremity uſed againſt thee! Were the Executioners ſo covetous as to poſſeſs thy Apparel? Or were they ſo cruel to increaſe thy *Shame*? Or would'ſt thou teſtify thy Love in that thou would'ſt not be exempted from any Ignominy we had deſerved; and in that thou did'ſt diſcover thy naked Fleſh, and not hide any part of thy Body from us, as before it had been cover'd with Figures and Ceremonies, as with a Veil.

When

When *Adam* had ſinned, he would have hid himſelf from the Preſence of God, becauſe he was naked, being then attacked with Impurity of *Soul*, as well as Obſcenity of Body, which are the chief Cauſes of *Shame*; but our ſecond *Adam* took both his *Sin* and his *Shame* upon his naked Body, to carry them to the Croſs, and Crucify them with him.

Aſſuredly, O our Salvation! Howſoever the Body was naked of Apparel, it was loaden with our Sins, as the Apoſtle St. *Peter* ſaith, 1 *Pet.* ii. 24. *He bore our Sins in his own Body on the Croſs.* For who could have violated thy holy Members, if thy Father had not found our Offences in them: If he had found this Accuſation againſt thee, *This Man receiveth Sinners, and harboureth Malefactors*? Didſt thou not know, O our Redeemer! that in whoſe Hands the Theft is found, he muſt be anſwerable for the ſame? Should not the Father handle thee as a Sinner, ſeeing he findeth thee ſo charged with Sins? The Juſtice of thy Father finding all our Sins; upon thy Body, executed Juſtice upon thee, and crucify'd them and thee together.

Hereby thou haſt given us Example, *Firſt*, to be merciful towards the Needy, ſeeing that out of Compaſſion to us, thou haſt no Pity upon thy ſelf, but wert cloath-

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ed with our Sins, and our Shame, to cloath us with thy Innocency and Glory.

Secondly, To moderate our Desires in the Pursuit of outward Things; especially the Bravery and Glory of this World, which are the Bellows of Pride and Presumption, and do not only clogg but quench the Devotion of our Spirit, even as a Tree having many superfluous Branches, becometh less fruitful; and as a little Oil is cherished, but choaked with much: For thou camest into the World to encounter three principal Evils, Pride, Covetousness and Excess, which proceed from the Love of three Things, to wit, Honour, Riches, and Pleasure, all which are Branches of one Stock; namely, the Love of our selves, which is the universal Root of all Sins. From these Branches all forbidden Fruit, all the Choak-pears of this Life, are gathered. Against these, thy Life, Doctrine, and Death did chiefly tend.

Then they stretched his naked Body upon the hard Death-bed of the Cross, and fastened it thereto with blunt and rough Nails driven through his tender Hands and Feet, out of which Wounds issued Streams of Blood more precious than the Gold of Orphir *Like the Four Rivers of the Garden of* Eden, *to Water and Fructify the whole World.*

And

And with ſuch implacable Rage did the murderous *Jews* hunt and thirſt after the Blood of this immaculate Lamb, the Innocent Jeſus, that within the *Space* of three Hours after they had brought him to *Pilate*, he was accuſed, condemned, ſcourged, deſpitefully uſed, and laſtly, faſten'd to the Croſs.

Then they raiſed him up between two Thieves, and placed him in open View, to be tormented with a cruel lingering Death, the whole weight of his Body bearing downwards, and rending wider the Wounds of his Hands and Feet, which by the Tenderneſs of the *Sinews* are the moſt ſenſible Parts of the whole Body! Nor was this all, but he was alſo in this *State of Humiliation* to encounter with the World, and the Devil, who is the Prince of the World; with Death alſo, and with Sin, which is the Cauſe of Death. Alas! how far is the Madneſs of the World! How far is the Love and Liberality of Chriſt extended! Was God thus Angry againſt *Sin*? Would no other *Satisfaction* ſerve? Was the Juſtice of God ſo rigorous? Was the Redemption of Men ſo precious? One Diſobedience was ſufficient to deſtroy Mankind, and were all theſe Works requiſite for their Redemption? Truth, Lord: For Experience teacheth us, That it is more eaſy to ruinate than to repair.

pair. One Firebrand is ſufficient to deſtroy a whole City, which cannot without much Time, Toil, and Coſt, be repaired. O moſt righteous and upright Judge, how merciful wert thou towards Sinners, and how ſevere againſt thine own Son! He was born in a poor and mean Condition, his Virgin Mother being but the Wife of a Carpenter; and that ſo poor, that they had not Money to purchaſe a Room in the Inn, and therefore brought forth her Son in a Stable, and laid him in a Manger inſtead of a Cradle: The World no ſooner received him, but it perſecuted him, and forced him, in his Infant State, to travel into a Foreign Land.

As his Body grew, ſo encreaſed his Burthen, both of Labours and Wants, until the End he was betray'd to his Enemies, by one of thoſe that was his Followers, and pretended Friends. Is any thing more admirable than this! Liberality was ſold, Liberty ty'd, Innocency accus'd, Juſtice condemn'd, and Life executed and put to Death: Is any thing more admirable! The Wiſdom of the Father was derided, his Power beaten and bound, his Beauty defiled, his Glory with Reproaches and Reproofs obſcured! Is any thing yet more admirable! He who was very God as well as Man, was buffetted, ſcourged, nailed to the

Croſs,

Croſs, and ſet up to the open Show and Shame of the World! What ſhall I ſay, God in his Humanity died. Stay, O our *Souls*, or we are not able to ſtep any farther. *Heb.* iii. 1. *Lord, I heard thy Words, and was afraid; I ſaw thy Works, and my Bowels were troubled, I was amazed, and my Lips did ſhake.*

Certainly our weak Faculties are unable to comprehend this great Myſtery. They can never reach this boundleſs Height, they can never Fathom this bottomleſs Depth; we may indeed alone partake of the ſaving Effects thereof, but Principalities and Powers ſtand aſtoniſhed at this: Therefore let us lift up our heavy and dull *Souls* after him, even after this Man of Grief, *Iſa.* liii. 5. *For he was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities; the Chaſtiſement of our Peace was upon him, and with his Stripes we are healed.*

But, O King of Glory! What had'ſt thou deſerved; what had'ſt thou done? *Pilate* could find in thee no Cauſe of Death, but only the Abundance of thy Goodneſs and Love; for it was our *Sins*, that thus diſtreſſed thee; theſe Nails, theſe Whips, theſe Streams of Blood are perpetual Monuments of our wicked Lives: *Pilate*, *Caiaphas*, and all the reſt, either thy Judges or Tor-

mentors, who we charge with this curſed Cruelty towards thee, were only ſecondary and inſtrumental Cauſes: We are the principal Cauſes of all thy Trouble and Afflictions, we cannot not ſhift it to any other, but ſay every one to himſelf, as the Prophet *Nathan* ſaid to *David*, *Thou art the Man*: I am the Man, I am he that did thus afflict thee. We have committed the Offence, and thou would'ſt bear the Puniſhment. We have ſurfeited our ſelves with *Sin*, and thou would'ſt take the bitter Portion to purge us. Thou didſt faſt for us in the Wilderneſs, thou didſt ſweat for us in the Garden, thou didſt bleed for us upon the Croſs. Thus the Head underwent the Cure of the Members.

O then that our Heads were but Fountains of Tears, that we might therewith waſh the Wounds, and bathe the Bruiſes that our Sins have made!

O Lord let us worſhip and adore thee, for thy Loving kindneſs is very great: Let us praiſe thy holy Name, and give unto thee hearty Thanks, becauſe thou haſt ſo loved us, as with thy moſt precious Blood to waſh away all our Sins, and reconcile us again to thy Father's Favour. Bleſſed art thou therefore for ever, who art the Reconciler, the Redeemer, and Saviour of Mankind, the Vanquiſher of Hell, and all the Powers there-

thereof, the Giver of Life, and the *Deſtroyer of Death.* What doth ſtay our Hearts, O Lord, that they run not unto thee? Is any Clog ſo heavy, any Chain ſo ſtrong, that can either hold or hinder us from haſtening unto thee? If all the Things of this World are nothing but a Flower, freſh to *Day*, and dead and gone to *Morrow*; ſhall ſuch light Matters as any thing in this World can afford, keep us from coming to thee? No, Lord, can a ſmall weak Wind ſtay a heavy Stone in the Air from falling to its natural Place? Shall the light Chaff of this World (for all is no more) ſtop our coming to thee, who art our laſt End, our perfect Felicity, the true Reſt and Center of our Souls? No, let it never be, we beſeech thee.

Come unto him all ye hungry and thirſty Souls; this is the handful of Meal, 1 *King* xvii. and the little Oil in the Cruiſe of the Window of *Sarepta*, which will never waſte; this is the myſtical Rock which *Moſes* ſtruck with his Rod in the Wilderneſs, *Exod.* xvii. 6. out of which guſhed forth Rivers of Waters of Life; all you that diſlike your ſinful Birth, may be born again, *John* iii. 4. Come all ye afflicted Conſciences, this is the good *Samaritan*, who will pour Oil and Wine into your Wounds, *Luke* x. 34. Come, all ye that are oppreſſed with Po-

verty, bring hither your empty Veſſels, 2 *King* iv. This is the Pot of Oil of the Widow that came to *Elizeus*, wherewith, and by no other Means, you may pay your *Debts*. Be not diſcouraged becauſe it is little, the Vertue thereof is great; it will never ceaſe running, as long as there is any Veſſel to fill. Come all ye that deſire to be at Peace with God, this is the perfect Peace-Offering, this is the ſweet Sacrifice, whoſe Blood crieth not for Vengeance, as did the Blood of *Abel*, but crieth for Pardon for all Offenders. This is the Gate through which we muſt paſs, if we go into Heaven; this is the Ark whereunto we muſt enter, if we will be ſaved; this is the Palace of Peace, *Pſal.* cxxxii. 14. This is my Reſting-place for ever and ever; here will I dwell, for I have a delight herein.

O Holy, Innocent, and immaculate Lamb of God, who with thy moſt precious Blood didſt waſh away our Sins, and reconcile us again to thy Father's Favour, which we had forfeited by the Diſobedience and Tranſgreſſion of our firſt Parents: O grant unto me and to all true Chriſtians thy Grace to enable us to take up thy Croſs, and follow thee even

to Death, for the Truth of thy Goſpel, and lead us from this Temporal Life, to Life Eternal. *Amen.*

How our SAVIOUR was mocked and reviled, and how he pray'd for his Enemies.

Matth. xxvii. 39. *And they that paſſed by reviled him, wagging their Heads.*

EJACULATIONS.

O How tranſcendant a Virtue is Humility! *how deformed a Vice is Pride!*

O ſweet Jeſus, how was thy Beauty over ſhadowed with a Cloud of Diſgrace, and thy Majeſty ſcoffed at and reviled!

Conſider, my Soul, how the lovely Countenance of thy Redeemer was vilified and ſet at Nought! his Miracles turned into a Jeſt and Ridicule!

As for me, O my God, I will treaſure up in my Heart, thy Mercy, and magnify thy Name for evermore.

AFTER they had thus cruelly nailed our bleſſed Lord unto the Croſs, the High-Prieſts, with the Scribes, Elders and

Phariſees, and after them the Multitude reviled him: And ſo prevalent are the Examples of great Men, that alſo the *Soldiers* tormented him; and one of the Thieves that ſuffered with him; reviled and blaſphemed him, diſgracing the Doctrine he had taught: One upbraids him, and ſays, *Thou that deſtroyeſt the Temple, and buildeſt it again in Three Days, ſave thy ſelf*: Another bid him come down from the Croſs, and they would believe him: Another cries, *He ſaved others, himſelf he cannot ſave*: Another, *He truſted in God, let him deliver him if he will have him, for he ſaid, I am the Son of God.* He that ſuffered for all hath all againſt him, and among all that great Multitude that was at that Time at *Jeruſalem*, there was no one would openly avow *Jeſus* to be the Chriſt; whereby our Lord Jeſus would ſhew to us, That our Redemption is only to be attributed to his ſingular Mercy and Grace, for there was no one but what had made himſelf unworthy of it, ſome for Malice, perſecuting; others for Fear, diſowning the reſt not regarding of him, as thinking that which concerned the moſt, concerned them nothing at all: And it was a Myſtery, that our Saviour was condemned by the *Jews*, and afterwards by the *Gentiles*; That he was delivered by the

Jews

Jews to the *Gentiles*; that he was purſued to *Death* by one and by the other, who died indifferently for them both.

To go, go to, ye baſe Children of the Synagogue, mock on; Leave, you have in regard to us; double your Malice in Revilings, if you pleaſe, you do us greater Kindneſs thereby than you are ſenſible of; for look how faſt his Infamy doth grow, ſo faſt doth our Shame decreaſe. Whatſoever will do us good, he hath imparted to us, and hath taken to himſelf whatſoever might do us harm. But in regard of your ſelves, O ye ſtiff-necked *Jews*, it had been better your Tongues had been torn out of your Throats than they ſhould have been thus impiouſly employ'd. All your inſulting is but like the putting of a red-hot Iron into cold Water, to make a great Noiſe, to extinguiſh your ſelves: For ſince you have diſavowed the God of your Fathers, and have ſaid, you would have no King but *Ceſar*; ſince you have ſaid, *His Blood be upon us, and upon our Children*: Since you have maliciouſly taken away his Life, and reproached his *Death*, your Walls have been thrown down, your Temple burnt, your Kingdom ruined, your ſelves either Slain or made Captives, or carried into ſtrange Countries, where you have been naked and

oppreſſed, and never ſuffered to knit into one Body again, which Curſe ſhall be upon you even to the End of the World. As you have quitted Him, and delivered Him to the *Gentiles*, ſo hath He, ever ſince, diſcharged you, and planted his Church eſpecially amongſt them. As you have renounced your King, who was ſo plainly propheſied of, and ſo long expected, and betake your ſelves only to *Cæſar*, ſo he hath delivered you into *Cæſar*'s Hands; he hath given you your Choice, but it coſt you dear; it coſt you the Lives of Eleven Hundred Thouſand Perſon in one Siege, beſides Ninety Thouſand who were made Captives. And becauſe you did not only ſay, *Let this Blood be upon us*, but alſo added, *and upon your Children*, you have your Deſire; for your Poſterity have been diſperſed, and deſpiſed in all Countries, and in moſt Places evil-entreated. So it often falleth out, that the wicked have no greater Puniſhment in this World, than the Accompliſhment of their own Deſires. It is the common Reward of Evil doers, to be the Inſtruments of their own final Ruin.

But with reſpect to our Saviour, what can be ſufficiently ſaid? To be ſo afflicted, as never was any! For he was depiſed and evil-entreated in the midſt of his Afflictons;

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in all our Calamities, it is ſome Comfort to find ſome Compaſſion; we deſire generally, if we cannot be delivered or eaſed, to be pity'd, to ſee ſome who condole our Miſery, who wiſh us well, though they have not the Power to relieve us. But theſe Slaves of *Satan*, theſe Hell-hounds, had utterly put away all Senſe of Humanity from 'em: They were ſo far from Pity, that they were mightily pleaſed and ſatisfied, in ſeeing the unheard of Cruelty of themſelves, and the Calamity of our Saviour. Again, a generous Heart is more touched with Grief to ſee his Enemies take Pleaſure in his Death, than to endure it; yea, oftentimes a free and noble Spirit taketh not his Death from his Enemies ſo unkindly, as one ſpiteful and abuſive Word. Again, injurious and deſpightful Uſage was ſo much the harder to bear by the Son of God, by how much the more he had deſerved a much better Treatment from them. For in all our Calamities, it does much eaſe the Pain we endure, when we compare it with the Fault we have committed: But becauſe our Saviour could compare theſe Contempts that were put upon him, not with his Faults, nor his Innocency only, but with the innumerable Benefits they had received from him, he did the more grieve at them, or rather at the Ma-

Malice from whence they did proceed. And further, his Love was ſo great for the Salvation of Mens Souls, that his Torments were not ſo grievous to him; as to ſee that they did his Tormentors no good. It was worſe than Death to him, to ſee his Executioners would make no Profit of his Death: Even as a loving Friend eſteemeth leſs his Labour for another, than to find it unprofitable, and not except, or as a good Mother grieveth more at the ungrateful and ungracious Behaviour of her Child, than at the Travails ſhe endured at his Birth.

But, O impudent audacious *Jews!* Wherefore did you miſ-report what *Jeſus* had ſaid? A thing well ſpoken, may eaſily be corrupted by the Reporter; *Jeſus* did never ſay, *I will deſtroy*; but *Deſtroy you this Temple*: He ſaid not, *I will build it*; but, *I will raiſe it in three Days*; not meaning your material Temple, but his own Body, *John* ii. 9. which was indeed the true Temple of God; not in a Figure, but really and perſonally; *Becauſe in him dwelleth the fullneſs of the Godhead bodily*, Col. ii. 9.

And it was not ſufficient for you to blaſpheme *Jeſus*, but you muſt ſtretch out your Throats into high and horrid Blaſphemy againſt the moſt High; *He truſteth in God, let him deliver him if he favoureth him.* What! do

do you think God was not able to deliver him out of your Hands? Or muſt he deliver whom you pleaſe, or when you pleaſe, or after what manner you will preſcribe; Did ever any truſt in God, and was not delivered? Or did God ever finally forſake thoſe whom he Favours, or his Deliverance from Temporal Calamities, or aſſured Sign of God's Favour? No.

Certainly God delivereth the Wicked out of the greateſt Diſtreſs; and many Times ſuffereth the Godly to ſink under bodily Oppreſſions: But this is no concluding Argument, that he favoureth the one and forſaketh the other. O ye great Doctors of the Law! That by Proſperity and Adverſity judge of the Love or the Hatred of God, tell us then, whether God loved beſt, *Abel* or *Cain*, *Jacob* or *Eſau*? Tell us, wherefore were not the Prophets delivered from Death, *who were murdered by your Fathers, and whoſe Sepulchres you have built*, if ſuch Deliverances be an infallible Argument both of Favour from God and Truſt in him? Verily the Judgments of God are not only ſecret and unſearchable, but for the moſt part are contrary to that which carnal Men imagine of them: Temporal Occurrences may go and come, we may flouriſh, or we may wither in this World, as God in Mercy or Judgment

ment may ſee beſt for us: But nothing makes a Man miſerable or happy, but that which is Eternal.

O crucify'd Jeſus on the Croſs! We love thee on the Croſs, we adore thee on the Croſs, we believe in thee, who upon the Croſs didſt give thy ſelf to Death for us. What hath a Man more than Riches, Honour, and Life? All which thou did purchaſe for us upon the Croſs, when thou didſt finiſh the Work of our Redemption; for thou who didſt create all Things, didſt hang naked upon the Croſs; thou who thoughteſt it no Robbery to be equal with God, was numbered with Malefactors; thou, who are the Lord of Life, didſt ſuffer a moſt ſhameful Death; and that we may not fall ſhort of this great Benefit, that thy precious Blood be not unprofitably ſhed for us, we proſtrate our unworthy Souls before thee, and cry unto thee; not as *Jews* did, to come down from the Croſs, but which is more, to raiſe us up, and faſten us unto thee; for they whom thou loveſt, are known by nothing more, than by taking part with thee in thy Paſſion; nor to ſave thee, but to ſave our ſelves.

Save

Save us, Lord, from our Sins, ſave us from the Power of all our Spiritual Enemies, and us from the Deceits of this wicked World; ſave us from our own deceitful Hearts, which are ready to betray us into the Hands of our greateſt Enemy: Let us not deface the Dignity and Glory of our Souls, by being Slaves to our ſenſual Luſts, and captivated to the falſe Pleaſures of this Life. Deliver us from Variety of worldly Deſires, from vain Hope, from vain Fear: Above all, deliver us from thy Wrath, and from thy Curſe, and from the inſeparable Companion thereof, eternal Death. Let ſome ſmall Drops of thy moſt precious Blood diſtil into our Souls, that we may preſent it to thy Father, in full Satisfaction for all our Sins. Give unto us the full Fruit of thy Death, Grace here, and Glory hereafter.

O Lord Jeſu! O the Salvation of our Souls! Behold we come to thee, as we are poor vile Creatures; we make bold to approach to the Rivers of thy Mercy, to the ſweet Streams of thy Grace, to the true Sun of thy Juſtice, whoſe Beams are ſpread over the whole World, and give great Light to all thoſe who do not wilfully ſhut their Eyes. Behold we proſtrate our unworthy Souls at thy Feet; we do not Revile, but we do praiſe

praiſe and adore thee; we do not mock, but we mourn at thy Paſſion. O thou who wert pitiful to thine Enemies, be not hard to thy Supplicants; thou who didſt pray for them that Reproached thee, lift up thy Voice unto the Father for us, and ceaſe not till he hath forgiven us.

ENDUE me, O Lord, with Patience that I may bear the Reproaches and Contumelies of wicked Tongues; and prevent my Soul from being ſtir'd up to Paſſion through the Inſtigation of the Taunts and Evil-treatment of malicious and ſlandering Men. Suffer me not to be provoked to Anger by Reproaches, nor let groundleſs Aſperſions diſcompoſe my Mind: But Grant me Meekneſs and Lowneſs of Spirit to endure calmly all Calamities that ſhall wound my Innocency, for Chriſt's Sake. *Amen.*

Of

Of our Saviour's pardoning the Thief; his taſting of Vinegar: How he cried to his Father.

Luke xxiii 43. *And Jeſus ſaid nnto him, Verily I ſay unto thee, To Day ſhalt thou be with me in Paradiſe.*

EJACULATIONS.

How great is the Mercy of Chriſt in pardoning a Sinner, even though he craves it not till the Hour of Death!

If thou, O holy Jeſu, didſt not only forgive thy Enemies, but alſo pray unto thy Father for them; how much more ought we to forgive one another, purſuant to thy Example and Command!

Oh! who would not travel the moſt rugged Road, and without Murmurs force his Way through prickly Thorns, to arrive at a Bed of Lillies, a Bed of eternal Eaſe and Comfort.

It is a Pleaſure, O everlaſting Son of God to endure not only Labour, but Smart, when thereby we can enjoy thee.

WE are further encouraged, O our Redeemer! to crave not thy Prayer only,

ly, but alſo thy Pardon, by Example of the Thief that dy'd with thee; who although he had ſpent his Life in all manner of *Debauchery*, and *Wickedneſs*, yet when he deſired thee, thou didſt preſently return Anſwer, *This Day ſhalt thou be with me in Paradiſe*. O ſweet Words! O Heart! Nothing ſo tender; thy Lips are the *Honey Comb*, Honey and Milk do flow from thy Tongue; thou didſt pray for Sinners upon the Croſs, to ſhew thy ſelf our Advocate: Thou didſt pardon Sins, to ſhew thy ſelf our Judge. What is this, O liberal Lord! How marvellous are thy Mercies towards us! To thoſe who mocked, reviled, and blaſphemed thee, thou mad'ſt no Anſwer; but when the *Thief* pray'd to thee, his Petition was no ſooner made, but forthwith it was granted: Thou gaveſt more alſo than he did deſire; the Thief deſired thee only to remember him, and thou didſt give him the Kingdom of *Heaven*. But when, O gracious Lord? Even that preſent Day: With whom? Even with thy ſelf; implying thereby, that the ſame Glory thou didſt enjoy, thou wilt give thine Elect: For which Reaſon, they are called *Coheirs with thee*, Rom. viii. 17. This Glory and Felicity is perfect in thee, and from thee, diſtributed in Meaſure, as from the Head to the Members.

What

What wouldeſt thou deny us, or what wouldeſt thou not give unto us, if we were to thee ſuch Servants, as thou art unto us a Lord! Seeing thou art ſo bountiful and ready to forgive ſuch open Offenders, which although it ought not to encourage us to defer our Repentance until the End of our Lives, becauſe of this Converſion of the Thief, as it was the laſt Work thou didſt in thy Life, ſo was it not the leaſt; yet it may encourage us never to think our Sins to great, or our Time too ſhort, to obtain thy Pardon.

Come unto him then, all ye that are feeble hearted, and never think that you ſhall be damned. See what a lover of Men he is, how deſirous of our Salvation. See how eaſy to be entreated for the greateſt Matters, and how ready to give his Glory at the firſt Requeſt. He ſeeketh all Occaſions, he deſire nothing more than to beſtow it upon us; He forgave *David* his Sin upon the firſt Acknowledgment; he gave to the Thief his Kingdom upon the firſt Deſire. He that is ſo inclinable to forgive Sins, and to give Glory, wherein can he be hard and unkind to us? If ye will ſay, ye have done little Service whereby ye ſhould hope for ſo high a Reward; fear not, it ſufficeth that you have a Deſire to ſerve him. This is a Pro-

perty of him, That he is liberal and merciful: For which Virtues he is especially commended, not so much to regard the Work of our Bodies, as the Willingness of our Minds.

He so thirsteth after the Salvation of our Souls, that he often accepteth our Purpose for Performance: It sufficeth many Times that we are prepared in Will, the rest he doth supply by his Grace, his gracious Goodness perfecteth what we have, and supplieth what we want.

Be not therefore affrighted with Apprehensions of his Justice, but rather comforted with the Thoughts of his Mercy; let them fear who are stubborn and flinty hearted, who will not be converted and come to him, who follow Vanity with all their Might, who boldly Sin, and then say, *What Evil have I done?* Let them tremble who are so far from calling upon him, as they will not know him: It is dreadful for such to fall into his Hands. But they who are smitten with Sorrow for their Sins, they who arise and return to him, let them be encouraged with this, That he who hath drawn them to him, will certainly receive them when they come.

It

It is not the Thief alone who was received, but let all Sinners be brought forth, and there is not one that can be named, were he never ſo great, who truly repented and was converted, but he was juſtified. He ſo loveth converted Sinners, that if it were neceſſary ſo to do, he would rather ſuffer Death again, than conſent that one of them ſhould periſh.

O happy Thief! How pleaſant were thy Pains! how delightful was thy Death! being aſſured thou ſhould'ſt forthwith reign with him in Heaven, who ſuffered with thee, and for thee upon Earth! The other Thief demanded of Chriſt to be delivered from the Croſs, and it was conditional, *if thou be the Son of God*: He deſireth neither as he ſhould, nor what he ſhould: But the converted Thief having heard him openly profeſs, that his Kingdom was of another World, deſired no bodily Benefit, but only to be remembered of him when he came into his Kingdom. *Pilate* in his Tribunal, the People ſtanding by, and the Thief in Fetters, heard theſe Words of Jeſus: But *Pilate* condemned him, the Multitude mocked, and the Thief only believed him.

Assuredly, O thou compassionate Jesus! thou art a most invincible King, otherwise thy Children would not be able to sustain their continual Combats, nor ever be drawn out of the cruel Bondage of Satan: Nor *Pilate* would not have written upon the Cross, altogether against the Advice of the *Jews*, *Jesus of* Nazareth, *the King of the Jews*. But the same Spirit that guided *Pilate* to pronounce him Innocent, guided him also to write this Inscription; and in Truth the *Hebrew* Word *Messias*, and the *Greek* Word *Christ*, which signifies *Anointed*, as the Original of the Unction of the *Hebrew* Kings, yet our Saviour was not declared by this Name to the Fathers at the first; to *Adam* and the Patriarchs he was revealed under the Title of, *The Seed of the Woman*: *Jacob* called him *Shiloth*; but to *David* this Son was promised, under the Figure and Shadow of *Solomon*, by the Title of a King, *whose Dominions has no End*, 2 Sam. vii. 13. 1 Chron. xxi. 29. Since which Time the Glory of this King hath been excellently extolled as well in many Psalms, as by the Prophets in all Ages. This King was manifested by the Angel to the Virgin *Mary*, Luke i. 32, 33.

The Wiſe Men in the *Eaſt* were not ignorant of him; yea, many Hiſtories do teſtify, That about the Time that Chriſt was born, a common Opinion ran throughout the *Roman* Empire, that a great puiſſant King ſhould be born among the *Jews*, This held *Herod* in great Jealouſy and Fear, *Matth.* ii. 3. The Apoſtles alſo did apprehend it, according to the vulgar Error, until they were otherwiſe inſtructed.

Thou art a Lilly; O bleſſed Saviour and Redeemer among many Thorns; thou loveſt neither Idleneſs, nor ſlothful Eaſe. We muſt endure not only Labour but Smart, if we enjoy thee. If we will have thy Head, it is crowned with Thorns; if thy Heart, it is pierced with a Spear; if thy Hands and Feet, they are ſtruck through with Nails. Thou art a Lilly among Thorns.

After the Troubles and Turmoils of many Years, when Chriſt grew nearer towards his Death, the heavier was his Father's Hand, the weightier was his Wrath, the more Stripes did he double upon him; in the Garden of *Gethſemane*, he cried to his Father, *Father, if it be poſſible, let this Cup paſs from me*: But now feeling that which he then feared, the Storm being now breaking upon him which then began to appear, he cried out again, *My God, why haſt thou forſa-*

ken

ken me; At both these Times, what were either his Feeling or his Fears, what the Torments of his Body, what the Anguish of his Soul, whether he did despair, or how far his Despair did reach, it is dangerous to define; we know them not, we may be too adventurous to determine concerning them. The Sufferings of Christ are known only to the Heart that felt them? But to be altogether abandoned in these Extremities, to have no Comfort afforded, no Care taken, to be bereaved not only of the Help, but of the Pity of all, which in some Degree every Man doth find, seemeth to be the *Completion of Miseries.*

First, He was deprived of all Earthly Comforts; as for his Disciples, one betrayed and sold him, another forswore him, and all fell away and fled from him. And as for the People among whom he lived, working many Miracles, and doing good, they prefer *Barabbas* before him. It was they who in the midst of his miserable State, most insolently insulted over him: It was they, who, when he cried out, *Eloi, Eloi*, did in a base manner deride him, saying, *He calls for* Elias! It was they, who, when with extream Faintness and Pains, and by reason of great loss of Blood, he did thirst, not only denied him a Drop of Water, as

Abraham

Abraham deny'd to the rich Glutton in Hell, but gave him Vinegar and Gall to redouble his Torments.

Secondly, He was deprived of all Heavenly Comforts, which is the true Reſtorative in all the moſt deplorable Diſtreſſes: And this was the Cauſe of his heavy Cry; not that his Friends, but his Father did then forſake him; not that Earth, but that Heaven did not yield him any Comfort.

All the Puniſhments which the Damned do endure, are commonly brought under two Heads, *viz.* Pain of Senſe, and Pain of Loſs: Now the Pains of Senſe were very ſharp, both upon the Body of our Saviour, and upon his Soul; upon his Body, not only in regard of the Greatneſs, Intenſeneſs, and Variety of his Torments, but alſo in regard of the Body it ſelf; for as it was miraculouſly made, ſo it was of a more perfect Conſtitution, of a more apprehenſive Senſe to feel Torments, than Bodies brought forth by an ordinary courſe of Nature. The Pains of his Soul were unſpeakable, and above Conception; Chriſt remained always, during this Combat, perſonally united to the Perſon of the Son of God, who could not be ſevered from the Father and the Holy Ghoſt; but it received no Comfort or Aſſiſtance for a Time, to relieve it from the full

full Senſe of God's ſevere Indignation a-gainſt Sin: For as a Soul is not eſſentially ſeparated from a Body that ſleepeth, and yet it worketh not as when the Body is a-wake, otherwiſe than to keep it in Life; ſo in this extream Agony of our Saviour, the Deity was not ſevered from the Human Na-ture; only it did not exerciſe the Actions to adminiſter Comfort and Strength, other-wiſe than to Support it from being over-thrown. The heavenly Father did then forſake his Innocent and only Son, and yet was not the Union between them diſſolved; he diſſolved not the Union, but withdrew his Viſion, and reſtrained thoſe Beams which might any way refreſh the paſſionate Powers of his Soul.

Many Martyrs have ſuffered violent and terrible Torments, which they did not only quietly but chearfully endure. Will you know the Reaſon? they were not delivered indeed, but therewith alſo they were not forſaken; for the Grace of God did admi-niſter ſuch ſweet and ſecret Supplies of Com-forts, that they tired their Tormentors in bearing patiently all thoſe Torments which mercileſs Tyranny could execute or invent; but in Chriſt, in regard of his infinite Dig-nity (for that it is that ſetteth the Sacrifice at ſo high a Price) the laſt Torment, altho'

only

only in Body, might have ſufficed for redeeming many Worlds; yet would he ſuffer greater Torments than can be conceiv'd: Firſt, to manifeſt thereby his exceeding Love, in making our Redemption the more Valuable. For the leſs he had ſuffered, the leſs had his Love been eſteemed: And alſo to awaken us, and to leave us inexcuſable if we love him not again. Laſtly, To ſtir us up to ſettle our Aſſurance in our Tribulations, but moſt eſpecially our Hopes upon him, when we ſuffer for his Sake.

O God of our Salvation! Grant unto us, thy unworthy Servants, we beſeech thee, that at the Separation of our Souls from our Bodies, we may ſpend our laſt Breath in theſe Words of our Saviour, *Father, into thy Hands I commend my Spirit.* Comfort us then with the Virtue of his Paſſion, which is Life to the Dead, Pardon to the Wicked, and Glory to the Saints, that ending the laſt Minute of our Lives in the midſt of his Wounds, in the very depth of his Death, and Blood, we may confidently commit our Son (that thou may'ſt receive them readily) into thy Hands. Receive thy precious Soul for a Ranſom, and with him receive the Souls of thy Servants, whom he redeemed; for as he died in Obedience to thee, ſo he died alſo for our Redemption.

We have nothing to offer unto thee but his Death, nothing but his Blood, the Love wherewith he gave us his Blood: His Soul he hath committed unto thee, but unto us he hath given his Blood: This is all our Treasure, this is all our assured Trust: Of this Blood we will not return so much as one Drop unto thee, unless it be in Exchange of Everlasting Life.

O Saviour of the World who didst give unspeakable Comfort to the Thief upon the Cross, and didst promise that he should be with thee that Day in Paradise; I most humbly beseech thee to intercede for me with thy Father to pardon all my Sins, that so I may be received into the Mansions of Bliss, and enter into the Joy of thy Rest. *Amen.*

Of

Of the Death of our Saviour, and how they opened his Side with a Spear.

Matth. xxvii. 50. *Jesus, when he had cried again with a loud Voice, yielded up the Ghost.*

EJACULATIONS.

I am sensible, O Lord, that the Glory of this World is even as nothing in respect to the Glory of Heaven.

Great beyond Comprehension is thy Power: For the Sun contrary to Nature was ecclipsed; Darkness did over-spread the Land of Goshen *for three Hours.*

There is no Power like unto thine, O Christ, at whose Death the Earth was seized with Convulsions; the Rocks were rended, and the Graves were opened.

As Heaven, Earth, *and* Hell *acknowledge thy Majesty, what Mortal can be so presumptuous to deny it?*

AFTER all these Sufferings of our Lord's, when Jesus knew that all Things were performed, he cried with a

loud Voice, and bowed his Head, and gave up the Ghoſt; and the Sun was darkened, the Veil of the Temple was rent through the midſt, *John* xvi. 30. And the Earth did quake, and the Stones were cloven, and the Graves did open, and many Bodies of the Saints which ſlept, aroſe, and came out of their Graves after his Reſurrection, and appeared unto many, *Luke* xxiii. *Matt.* xxvii. When the Centurion, and they that were with him watching Jeſus, ſaw the Earthquake, and the Things that were done, they feared greatly, and ſaid, *Truly this Man was the Son of God.*

What is this, O gracious Lord God, who ever ſaw two ſuch Contraries combined together? Who ever ſaw ſuch Miſery joined to ſuch Might? When was ſo great Glory accompanied at any Time with ſo great Grief? Who is he that is ſo humble, and yet ſo high? Who is ſo powerful, and yet ſo poor? He that is contemned on Earth, is honoured in Heaven: He that is faſtened naked to the Croſs, maketh the Earth to quake? He that died, raiſed the Dead to Life. O our ſweet Saviour, thou didſt now manifeſtly declare who thou waſt, and wherefore thou comeſt into the World!

The

The Centurion and they that were with him, did acknowledge thee to be the Son of God; and the Dead whom thou raiſedſt to Life, did teſtify that thou haſt overcome Death. We will make no account of the *Jews* ſcoffing at thee, ſeeing the Heavens, the Earth, the Living and the Dead, did witneſs for thee.

And thus likewiſe in all the other Paſſages of his Life, our *Saviour* did with ſuch wonderful Wiſdom behave himſelf, that he never did ſo high a Miracle, but therein his Humility did appear; nor did he ever ſo mean a Work, but his Divinity did therein ſhine: All his Actions participated of both his Natures: In every thing that he did or ſuffered, the Glory of the one was joined with the Humility of the other. It was great Humility to be conceived, but it was greater Glory to be conceived by the Holy Ghoſt. It was great Humility to be born, but it was greater Glory to be born of a pure Virgin. It was great Humility to be born in a *Stable*, but it was greater Glory to be worſhipped by an Hoſt of Angels, and by the Wiſe Men. It was great *Humility* to lie among Beaſts; but it was greater *Glory* to be honoured by the Angelical Choir. It was great *Humility* to be *Circumciſed*, but it was greater *Glory* to be named *JESUS*, which

is a *SAVIOUR*. It was great *Humility* to be *Baptized* among *Sinners*; but it was greater *Glory* that the *Heavens* opened, and that the *Spirit* visibly descended upon him. *Lastly*, It was great *Humility* to die upon the *Cross*, but it was greater *Glory* that both *Heaven* and *Earth* were disturbed thereat: That all Creatures deplored his Death, except Man only for whom he died.

The Sun beholding his great Creator naked, drew in his Light to cover him with Darkness; for as our Saviour was betray'd, apprehended, scorned, reviled, spit upon and buffetted in the Night, so it was most convenient that the Residue of this work of Darkness should in Darkness be accomplished even as he said to the *Jews*, Luke xxii. 52. *This is your very Hour and Power of Darkness.* But let us consider here are three Miracles before us: First, That the Eclipse of the Sun happened on the Fourteenth Day of the Moon, that is in the full Opposition of the Sun and Moon, whereas natural Eclipses happen in their Conjunction, when the Moon is directly interposed between the Sun and our Sight. It continued the space of three Hours, whereas natural Eclipses continue not above the fourth part of an Hour, and hardly that.

What

What then ſhall we ſay, but that the Sun drew in its Light, becauſe it would not diſcover ſo ſad a Spectacle.

That the Heavens hid their Beauty, and ſuited themſelves to their Maker's State, that they covered the Body of Jeſus that was ſacrilegiouſly uſed, with Darkneſs, as with a Veil? One Star ſhewed the Glory of the Lord at his Nativity; but the moſt glorious Star performed this Service at the Time of his Death; neither was this Darkneſs ever better reſembled, than by the Darkneſs that was ſpread over the Land of *Egypt*, but now over *Goſhen* where the *Jews* did inhabit. At this Time the Land of the *Jews* only was darkened, and all other Countries remained Light. And at that Time the true Light was only among the *Jews*: Since this Time they had been the greateſt Strangers to it. And at the End of this Darkneſs, when *Jeſus* cried with a loud Voice, and yielded up the Ghoſt, the Earth trembled alſo, and the Rocks did rend, whereof in the Land of *Jewry*, in the Kingdom of *Damaſcus*, and in the Mountains of *Arabia*, Monuments and Accounts remain unto this *Day*. Therefore do not think, O ye *Jews*, as his *Life* ended, ſo did his Power, *He* that laid down his *Life*, retained his Power, both in the *Heavens*, and upon the whole

Earth; and 'twas a leſs Matter to raiſe again, than to ſuffer himſelf to die. You cannot ſay, that theſe Things which were done at the very *Hour* of his *Death*, were done by any ordinary Means; wherefore you muſt acknowledge in him *Divine Majeſty*, or in your ſelves the moſt *Diabolical Malice*. You were maliciouſly bent againſt him indeed; but if all Men in the World oppoſe and be againſt him, you ſee by what Means he is able both to declare his Glory, and his Power, when no Man either durſt or would open his Mouth in his *Defence*, he did but utter his Voice, and five great and terrible Tougues did ſpeak for him, The *Sun*, which is the lively *Lamp* of the World, the Earth, the Rocks, the Veil of the Temple, and the *Dead*; when all Men were ſilent, the Elements, the Stones, the *Dead* ſpake forth the Power of his Godhead; they all preached his Mercies, and thundereth forth his Judgments.

O good Jeſu, it was a great Voice indeed, which made the principal Powers of *Heaven*, *Earth* and *Hell* ſhake, which did aſtoniſh the *Living*, and raiſed the *Dead*. As the Cry of our *Sins* did reach to the Juſtice of thy Father, ſo did thy Voice reach to his *Mercy*: Thou didſt cry with a great Voice to call the *Living*, and ſummon the *Dead*; that if any

any ſhould loſe himſelf, if any would not be converted to thee, it ſhould not be becauſe *he was not called*, but becauſe *he would not come*.

But woe be to every *Soul* which is not converted, which will not come; Woe be to every *Soul* that is not moved at this Voice, this mighty Voice. O crucified Jeſu, have Mercy upon us, poor *Sinners*, that are proſtrate before thee, and let our humble Voices enter into thy Ears, that thy mighty Voice may ſink into our *Souls*. Give unto us a true *Senſe* of theſe thy *Sufferings*, both of Compaſſion (as it is reaſon that the *Members* ſhould conclude with the *Head*) and alſo of Fear, that our Minds be not more ſenſeleſs than the Earth that trembled, that our Hearts be not more hard than the Stones that did cleave, and that our Souls be not more dead than thoſe that riſe out of their Graves at the Power of thy Paſſion. O great Redeemer of the World! if all Creatures did fear thee when hanging upon the Croſs, what will they do when thou ſhalt come to Judgment? If thou wert ſo mighty in the Valley of thy Weakneſs, what wilt thou be in the Mount of thy Glory? If theſe Effects did accompany the Works of thy Mercy, and the Voice of thy Love, wherewith thou didſt call all

Men

Men to come to thee, what will the Work of thy Juſtice do, and the Voice of thy Fury, when thou ſhalt ſay, *Depart from me, ye Curſed, into everlaſting Fire?*

We adore and admire thy Blood, thy Death, thy Burial, thy victorious Reſurrection, and thy Aſcenſion into Glory! By theſe we are Refreſhed, from theſe we draw the Breath of Life. O our Saviour, we deſire thee only, we offer up our ſelves wholly unto thee; we want nothing, we wiſh for nothing, but only thee; for thou alone art ſufficient for us; thou art our King, our Lord, our Tutor, our Governour, our Father, the Paradiſe of our Hearts, the Place where our Souls ſhall reſt for ever, the Heaven wherein we ſhall be ſaved, the Glaſs wherein we ſhall behold our ſelves, the Staff that only ſtayeſt us, the Treaſure wherein we truſt. Who is ſo liberal as he, who hath given himſelf for ſo vile Creatures? Who ſo loving as he, who hath not ſpared himſelf for his very Enemies?

O moſt gracious Lord, and loving Father! who deſpiſeſt none that come to thee, but doth rather help them, and accompany them, and lead them in the Way, receive our looſe and loſt Souls which ſeek after thee; raiſe us up by the Vertue of

thy

thy Paſſion from the Death of Sin, and by the ſame Vertue endow us with Wiſdom and Strength, that by the one we may prevent, and by the other reſiſt, the Attempts of our moſt dangerous Enemies, the Fleſh, the World, and the Devil: The Fleſh, is idle and voluptuous, the World vain and curious, the Devil ſubtle and malicious. Grant unto us by the ſame Vertue, that the Yoke of thy Commandments may be ſweet, and the Burthen of thy Croſs light unto us; that we may contemn the trifling Vanities of the World, and not weakly yield to the Calamities or vain Pleaſures of this Life, but that with immoveable Minds, we may bear the one, and overcome the other.

All this was done againſt Jeſus, upon the Day of the Preparation for the Paſſover, according to the corrupt Tradition of the *Jews*; for Jeſus, who moſt punctually obſerved the Law, had eaten the Paſſover the Day before; and becauſe the Day following was an high Sabbath, and the Law had ordained that the Body of the Offender ſhould not hang all Night upon the Tree, the *Jews* deſired of *Pilate*, that the crucified Bodies might not hang upon the Croſs, being very ſcrupulous in ſmall Matters, but had wide and naughty

Con-

Conſciences in Matters of Weight. Againſt Jeſus they made particular Suit, and his Sepulchre ſhould be made ſure for three *Days*, leaſt his Body might be taken away, becauſe he had ſaid, that within three *Days* he would riſe again to Life.

So they buried him in a Garden cloſe adjoining to the City, whereby the Providence of *God* did cut off many *Cavils* and *Doubts*, which might have been made, in caſe his Body had either been removed far off, or ſecretly buried, or left abroad.

In this Garden *Joſeph* of *Arimathea*, in Life-time had built his Tomb; which doubtleſs he did to put himſelf in remembrance of Death, in the very midſt of his Delight; but the Entombing the Body of Jeſus in this Garden, in the midſt of our chiefeſt Delights, ſhould make us always mindful of his Death.

His Body was richly dreſſed to the Funeral, that the Prophecy of him might be fulfilled, *Iſa.* liii. 9. *His Grave ſhall be with the Rich at his Death.* And further, to manifeſt the ſame unto us which he ſpake upon the Croſs, that he had finiſhed his Work, that he had undergone the Wrath of his incenſed Father, and had fully born the Puniſhment due to our Sins; and

that

that therefore now his Honour and Exaltation was to follow.

To inſtruct us alſo that the Difference between Men and Beaſts doth not determine with our Lives, but that the Dead are to have honeſt Reſpect, not only out of particular Kindneſs, or of Blood; not only out of general Humanity, engraved by the Finger of Nature on all Men, but alſo out of Chriſtian Duty; partly in regard of the many Graces imparted to the Bodies of Men in this Life, and partly to teſtify our Faith in the Reſurrection and Hope of Glory in the Life to come.

And alſo his Body was put into a New Sepulchre, wherein no dead Body had been laid before, to the End that his Enemies ſhould not ſuſpect or ſurmiſe that he raiſed ſome other to Life, as he did the dead *Body* of *Lazarus*, and not himſelf.

Laſtly, They ſtopped the Mouth of the Sepulchre with a great Stone, which could not without great Force and Noiſe be rolled away: They ſealed this Stone, and ſet a Guard of their own Men at Arms about it, to make ſure, as they thought, that his *Body* ſhould not be taken away: But as it uſually falleth out, that the greateſt

eſt Enemies to the Truth, are the greateſt Means to advance it; ſo the Seals and Guards did more illuſtriouſly Evidence the Reſurrection of Jeſus, than all the other Circumſtances beſides: They did evidently declare, that he was not carried to the Sepulchre as a Captive, but that as a Victor he purſued Death to his Cavern and Fort, namely the Grave: And there gave him ſo deadly a Wound, that he ſhould be no more Death, but the Entrance into Life.

But when he that would not deſcend from the Croſs, did riſe out of his Grave, when he had broken the Chains of Death, when he was returned with *Daniel*, out of the Lyon's Den, and with *Jonas*, out of the Whale's Belly, they corrupted the Watch to ſay, That wh[illegible]hey ſlept, his Diſciples came and ſtole h[illegible] away. And this was the Height of their Malice, the utmoſt Length that they could go, and that which left them altogether without Excuſe; this is alſo the Nature of thoſe deſperate Sinners, who in deſpight of God and their own Conſciences will not fear to offend; whatſoever Sin they are not able by ſome colourable Excuſe to defend, they will endeavour by down-right Lying to conceal. But, O good God, how blind is Malice! What

can

can be ſo abſurd, what ſo ſenſleſs, which it will not ſay, and do either to compaſs or maintain its diabolical Deſigns? For if the Diſciples had ſtolen away the Body of Jeſus, to what End ſhould the Cloaths have been left? To whom did they more properly belong, than to the Body that was enfolded in them? Is it probable, O ye ſtiff necked *Jews*, that *any* Thief would have been ſo religious as to have ſtolen the *Body*, and left the *Cloaths*! Would *any* have been ſo adventurous as to have ſtay'd the taking them off, and folded them together in ſuch Order, whilſt the Watch ſlept round about them? All Men know that *Myrrh* ſticks as faſt as Pitch or Glue; and what Pleaſure or what Leiſure can we imagine the Diſciples ſhould have, to ſtay to pull off his Cloaths, that doubtleſs ſtuck extraordinary cloſe, and to bear away the *Body* rather naked than covered? Theft, Deceit, and a guilty Conſcience always are afraid; they want Time, they diſpatch haſtily what they go about, they have no Leaſure to lay Things in order; a guilty Conſcience always worketh in extream Fear. Could the Diſciples be any way ſecure or ſure, that whilſt the Seals were broken, the Stone removed from the Mouth of the Tomb, the Body uncaſed, the Linnen folded,

folded, and orderly diſpoſed, that the Watch, all of them, ſhould continue in Sleep? Aſſuredly, if the Body had been ſtolen, the Linnen and the Myrrh, being Matters not eaſily to be left, and worth carrying away, would never have been taken off, and left in ſuch Order.

Your ſelves did ſee, when he was ſtripped at the Croſs, his Apparel did ſo cleave to his battered Back, by reaſon of the congealing of his Blood, that they could not be pulled off without tearing away ſeveral Parts of his Skin; but look upon the myrrhy Cloaths, that are of a far more cleaving Nature than Blood, and tell us what Token of violent pulling off did you ſee. O aſſure your ſelves, ye ſtiff necked *Jews*, that ſuch a mangled Body could never have been unwrapped out of myrrhy Cloaths in great haſte, without Light, or much Help, but *many Pieces* of his ſweet Skin, and bruiſed Fleſh, would have been ſeen: But could *you* find *any thing* like that? Or can *any* Man believe that *you* would either omit to enquire after ſuch Circumſtances, or elſe conceal it, if it had been found? In that you did take no Notice thereof, *your* own Silence hath utterly condemned *you*; and it is plain that our Lord Jeſus Chriſt, in ſpight of all your Malicious and Diabolical Contrivances againſt him, is riſen from the

the Dead, and ſitteth at the Right-hand of God, the Father Almighty, from whence he ſhall come to judge the World in Flames of Fire, to pour out his Vengeance upon all thoſe that fear him not, nor call upon his Name.

We are much afraid, O good Jeſu! of that ſtrict Account wherewith we ſhall be charged at that Day; we doubt we ſhall be able to give but a ſlender Reckoning, ſeeing we have ſcarce retained it in our Memories; becauſe ſo much as we love and cheriſh our ſelves, ſo much do we forget thee; and it is no leſs a Fault, not to make Profit of thy Blood, than it was to ſhed it. Sweet Saviour, let thy precious Blood Stream within our Souls, that all our Thoughts may be bathed in it; let all our Actions be valuable or vile, according as they participate thereof; let us be careful about Matters of this Life; let us fear thy Judgments now, that then we may be confident in thy Mercies. O bleſſed Stream, whereof one Drop is ſufficient to quench our moſt violent and enraged Thirſt, whereof if one ſmall Drop had fallen into Hell, even the Damned themſelves might thereby have been ſaved. If there were Ten Thouſand Worlds, and they would all embrace Redemption, there would be enough, and to

ſpare for them all, from him, who is plenteous in Mercy, and is able to ſave to the utmoſt all thoſe that come to God by him.

O God, who ſent thy only Son to become a propitiatory Sacrifice for our Sins, and to ſuffer Death, even the ignominous Death of the Croſs; Grant that I may never Sacrifice a New by yielding to the Temptations of the World, the Fleſh, and the Devil: But give me, O Lord, I implore thee a Portion of thy Grace ſufficient to keep my Heart pure and undefiled, that ſo I may be made Partaker of thy heavenly Kingdom, thro' the Merits and Mediation of thy ſame Son Jeſus Chriſt. *Amen.*

Me-

Meditations upon DEATH.

And it is appointed unto Men once to Die.
Heb. ix. 27.

IT is no Wonder that our Natural Faculties ſhould be agitated, and in a Manner aſtoniſhed, when we conſider that the Body muſt be ſeparated from the Soul; which Separation, according to Man's Judgment, is attended with the Extreameſt of all Pain and Miſery. But as Death alone is able to accompliſh the Wiſh and Deſire of a faithful Chriſtian, ſo he ought to ſuppreſs and ſurmount the Fear of being taken out of this World: For the Spirit being then delivered out of a filthy Priſon, Rejoices with Freedom in thoſe pleaſant Places, which it ſought after and deſired.

If we conſider that this Tabernacle of our Body which is weak, corruptible, and naturally tending to Putrefaction, muſt be diſſolved, and as it were pulled down by Death, that it may afterward be reſtored to a firm, incorruptible, and heavenly Glory; ſhall not this certain Aſſurance compel us to

to desire earnestly what Nature shuns and abhors? By Death we are called home from a miserable Exile to dwell in our own Country, even in our Cœlestial Country; and is not such a Thought sufficient to infuse into our Souls the greatest Comfort and Consolation. The Life of a Wise Man ought to be a perpetual Meditation upon Death; for the very Fear to die is that which makes Death fearful to 'em that know not the Immortality of the Soul.

If the Doctrine of the Son of God be never so little apprehended of us by Faith, we shall clearly see that the Faithful ought to have that in Request, which to human Sense seems neither happy nor to be desired; that is, they ought to desire to die, since it turns to their Salvation. For to Fear Death belongs to such as will not go to Christ; and to be unwilling to go, is a Badge of such a Person who will not reign with him.

Who is not content to depart out of an old ruinous House, lest it might fall upon him, and bury him in the Ruins? What Pleasures have we in this World, which draws nearer to its End every Day, and which sells at so dear a Price the Pleasures we receive therein.

This Life is but a perpetual Battle, a sharp Conflict, wherein we are one while hurt with Envy, at another with Ambition, and

and by and by with ſome other Voice; beſides, the ſudden Aſſaults upon our Bodies by a Thouſand various ſorts of Diſeaſes, and Floods of Adverſities upon our Spirits. Who then will not ſay with *St. Paul*, *I deſire to be diſſolved, and be with Chriſt.* Why do we daily pray that the Kingdom of God ſhould come, if it be not for the Deſire which we ought to have of ſeeing the fulfilling thereof in the other Life.

The Children of God are not afraid of Death, and he that hath once overcome Death in his Perſon, by mortifying the Concupiſcence of the Fleſh and the World, does daily overcome him in his Members, ſo that he has Chriſt not only as a Beholder of his Combats, but alſo an Aſſiſtant and Companion with him. And by his Grace, abounding in the Hearts of the Faithful, they are ſo much the more inclined to meditate upon the Benefits of the future and eternal Life, as they ſee they are invironed with infinite Miſeries in this fading and tranſitory Life: Then comparing both together they find nothing more eaſy than to finiſh ſweetly their Race, and to value the one as little, as they account the other abſolute in all Felicity.

FINIS.

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